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The Fool bath said in his heart, there is no God. Ps. xiv. 1.

AN

ANSWER TO THE WORLD, 269

FOR PUTTING IN PRINT A BOOK IN 1804, CALLED

*Copies and Parts of Copies of Letters and Communications,
Written from Joanna Southcott,*

AND

TRANSMITTED BY MISS TOWNLEY TO MR. W. SHARP IN LONDON.

BEGINNING WITH THE

PARABLE OF THE LITTLE FLOCK OF SHEEP:

In which Reasons are given, in Answer to the Mockery and
Ridicule of Men, for printing the Parables and Fables,
which were Published from DIVINE COMMAND in
that Book.

BY WILLIAM SHARP.

For evil shall be put out, and deceit shall be quenched. As for
FAITH it shall flourish, Corruption shall be overcome, and the
Truth, which hath been so long without fruit, shall be declared.

2 Esdras vi. 27, 28.

LONDON:

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TO THE WORLD.

“**A**S the crackling of thorns under a pot, so is the laughter of the Fool.” (*Ecclesiastes vii. 6.*) may be applied to many—and to them might be a sufficient answer; but for a man innocently to become the sport of fools, in these days, cannot be any matter of surprise, when the existence of a God is denied by some; and the existence of a Devil is treated by NUMBERS as a phantom produced by a wild imagination, or a scarecrow to frighten silly people. Nevertheless, for the sake of truth, which hath been so long without fruit, it is necessary it should be declared; and for me to give a short account to the world, from my first reading the publications signed JOANNA SOUTHCOTT, published in the year 1801. By reading only her three first Books, called STRANGE EFFECTS OF FAITH, and two others, called STRANGE EFFECTS OF FAITH, WITH REMARKABLE PROPHECIES MADE IN THE YEAR, 1792, &c. OF THINGS WHICH ARE TO COME, I was convinced, from the events that had happened, and comparing them with what I read in these books, that the visitation to her must be out of the course of nature, and not of human wisdom. It then became my duty to search further into the truth, which occasioned my journey to Exeter, at the end of that year, with several friends, and who went with the like innocent motives. I had the same right to go to Exeter, to enquire after the truth, if it had been only for my individual amusement, as others have to go to Bath, to entertain themselves with its dissipations. I was then happy to find

Joanna Southcott, with whom I became personally acquainted, had put it out of the power of evil-disposed people ever to prove her an impostor, as she had, before her publications appeared to the world, made her appeal to the clergy in her neighbourhood, who were of the established church, stating to them the purport of her writings, which were dictated to her from a SPIRIT INVISIBLE, that she might have the benefit of their advice and assistance. It was the duty of the clergy, according to the laws of the church of England, to give those who applied to them, such ghostly council and advice, to the quieting his or her conscience, and avoiding of all scruple and doubtfulness. Here is the duty of every clergyman, which is to be seen in the exhortation in the Communion Service, and which every person may read in the Prayer Book. But her sincere application was not successful, according to the desire of her heart; this appeal to the church, however, proved Joanna Southcott could be no impostor; for it is the maxim of every impostor to shun the truth, and avoid investigation. I have further to observe, that from the year 1792 to the end of the year 1794, her writings were sealed up, and after being witnessed, were put out of her possession; and the same caution was observed at the end of each succeeding year, and were at each time placed in the hands of persons of credit, until the arrival of myself and friends at Exeter, when at our departure, which was at the beginning of January, 1802, the whole of her sealed writings were put in our possession, properly sealed and witnessed. The box, containing the greater part, was given to my care, and a parcel, also sealed and witnessed, was given to the Rev. Stanhope Bruce; and one to each of the other friends. And I think it necessary to add, that whilst I was at Bath, on my return from Exeter to London, I had a large case made, which

enclosed the whole box, for the cords round the box were sealed with seven seals, and I had a quantity of tow put between the box and the case, to preserve the seals from being broken. Here again, I must observe, that all these cautions of Joanna, about her writings, in sealing, &c. could not prove her an impostor; neither, from these circumstances, could the Spirit that so directed her, be a false Spirit; neither was it possible for us to be deceived respecting the *identity* of the *writings* delivered to us: and which remained secure with us until they were conveyed by me to High-house, Paddington, where the box and parcels were opened, and the seals broken, in the presence of above forty person, who were assembled together by public notice, and which was at the beginning of January 1803. And after the writings were taken out, each paper was signed by three persons, before they were delivered to Joanna, for them afterwards to be copied off. The reader will now take notice, from these particulars, that there can be no cunningly contrived plan to deceive; and from the whole of Joanna's conduct, up to this day, together with what we discovered, when at Exeter, from the evidence of those who knew her many years before, and from constant observation since, of those who have lived with her, and do now live with her, there is every confirmation of her sincerity, and of the divine truth of her writings. She could not adopt a more prudent, or more respectful mode of conduct, than in her application to the clergy, who might be supposed to be the best informed in spiritual knowledge; and whose duty it is to give every ghostly council and advice, according to what is required of them, as may be seen before, quoted from the Prayer Book.

Since Joanna's first application, every means have been used to invite the clergy at large, by letters sent to many of them at their places of residence, and by public adver-

tisement, and also to religious people of every sect. There are many other particulars, which it is not necessary for me to repeat, they being already laid before the public ; and Mr. Foley has related in his book what may be necessary to add further, to which I must request of the readers to refer, for their greater satisfaction.

The clergy of the church derive their incomes from the establishment, that their attention and time may not be diverted from those sacred duties, by any trade or calling, like other men, that they may be the better enabled to instruct their flock in the true knowledge of the word of God, to guard them against all false doctrines, and that impostors and hypocrites may not come among them to deceive, and after to ruin them in their religious principles. Of the ministers of the church, who are more than twenty thousand in number, only FOUR have yet been found to sit in judgment, and vindicate the ways of God to man. Three of these formed part of the seven, who, with myself, came from distant parts, and visited Joanna, at the end of the year 1801.

The present awful state of the world has been increasing in calamities, ever since the year 1792, *the very year* when the SPIRIT of PROPHECY *was given* to Joanna. Let any person only compare the state of this nation, beginning at that year 1792, with what it is at present ; let them well consider the burdens that have increased upon the people ; the sufferings many must have gone through, by dearth and scarcity, and an uncommon increase of national taxes and other heavy expences ! Let every person, whether they believe in Prophecies or not, only place the TWO DATES together—that is, 1792 and this year 1806 ; then let them view the events that have happened on the CONTINENT OF EUROPE, between those two periods of time. In the year 1792, there was no war in which this country was engaged ; the means of subsistence could be had at an easy rate. She wrote at

that time of what *would happen*; and which has since come to pass. When the mind of man reflects upon what has happened within the PERIOD of the last thirteen years, they must conclude, that some GREAT and MIGHTY change is about to take place.

After my belief was fixed, that her visitation was from the GOD of *heaven and earth*, it was my duty to believe HE would be faithful to his Word and his Promises: and there can be no faith but what has its root in charity: every one must know, when one person has received any act of real friendship from another, without a possibility of any return, the person receiving a favour ought to place confidence in his friend's future intentions; if otherwise, he must be void of all charity and faith in the good intentions of his friend, and prove himself unworthy of any future friendship. Now this must be my case, if I doubt the Love and Wisdom of the Almighty God, by rejecting his Commands, when I know what his Commands are; and as I believe his Spirit has dictated the Writings of Joanna Southcott, which declare he is now coming to redeem the world from the bondage of evil, and establish his universal Kingdom of Peace. Therefore, if it be required of man to have charity for his friend, and who is liable to errors, what excuse can be made for a man who shall have any doubt that the Almighty is both "faithful and true," and that in righteousness HE doth judge and make war to destroy all the evil that is on earth, *when HIS WILL may be done on earth as it is DONE IN HEAVEN*. Here are my reasons for my belief. If any person chooses to find fault with me, I expect their answer founded on the love of truth.

The first and GREATEST PROMISE, made by the Almighty, was before man was created, or had any existence, *that he was to be created in the IMAGE*, after the LIKENESS of his CREATOR. It must be the

in most principle of Divine Love, to act out of and from itself; for love is not confined, and can have no bounds; and it is truly written, God is Love. Now with this freedom of Spirit man was created, to act in obedience or not; but who after, was tempted to become a prodigal child. The wisdom of the Most High had provided a remedy, that his image might not be lost in Man; therefore, after the command was given to Man, not to eat of the Tree of Knowledge of Good and Evil, in the very next verse there is the remedy provided for Man's redemption, that he may be again restored by the PROMISE first made *after* his creation, to make him an helpmate in the Woman, who was taken from the Man. And it was to her, and not to the Man, that the promise was made after the fall—that her Seed should bruise the Serpent's Head. As Christ certainly was born of the woman, to have his heel bruised, so by his Spirit's visiting the woman, she becomes at last the Helpmate. And it is said the Woman is to be prepared, as a bride is adorned for her husband; therefore, whatever Woman is to receive Christ in the Spirit, must be prepared for that purpose, in such a manner that her desires must be to him, AND TO HIM ALONE, to know his Will; and when convinced it is his Will, that she may obey, as it is written, "Let us be glad and rejoice, and give honour to him, (that is Christ) for the Marriage of the Lamb is come, and his Wife hath made herself ready." *Rev. xix. 7.* The reader must keep his attention fixed to the Fall, which came through the Woman—the PROMISE was made to the Woman—Christ was born of the Woman—and the Redemption from the Fall must come through the Woman at last, as the Fall came through her at first*. I am convinced that Joanna has for above twenty years, in various ways, been in preparation

* See an explanation of this given by the SPIRIT, in Mr. Foley's Book, from page 26 to the end of 31.

from a Spirit invisible, before the year 1792, when the Spirit of Prophecy *was first given to her*. Had she not been thus gradually prepared, before this period, the suddenness of the extraordinary visitation would have been too powerful for nature to bear; neither could she have had that confidence in the truth of the Spirit, if she had not had proofs before, respecting herself, in her own private life, in many instances. Her Life has been before printed, with the reasons; and Mr. Foley has of course done her character every justice, in his Book.

Here are the *means* of human redemption, having the foundation on the FIRST promise made to man for his good, on which all the promises of the Scripture rest. From the beginning of Genesis to the last of Revelation, not a single failure of any one promise can be proved by man; for all is made on conditions, provided man performs his part in faith and obedience; and, like every human contract, any failure on man's part, compels his Creator to act according to the justice of his will: and Man by his disobedience forfeited the best promise of his creation. I most particularly request of the reader, that he will examine with attention, I mean the most scrupulous attention, the Six Books of the Explanations of the Scriptures, dictated through Joanna by an invisible Spirit; he may then *judge* of the SPIRIT and the BIBLE together; and he may judge of me for my belief and faith. I knew that at the time I was printing the Book, containing the Parables that are so much despised, I must become an object of ridicule, and with many of contempt. My faith being decided that Joanna's visitation was from Divine Authority, it is not for me to oppose the wisdom of the Almighty God, by my own natural understanding, whether I understood the Parables or not; whatever his Commands are to put in print, I am to obey; because I know God is faithful and true; and who is now daily proving the truth of his divine

Word, by his Spirit's visiting Joanna, for her to claim the PROMISE made at the FALL, which is to bruise the Serpent's head, by her being the helpmate; and which never entered her natural mind, any more than it did the mind of any woman that ever existed. It is therefore not the length of time that is at all to be considered. It is sufficient to know that near 6000 years have passed away with the world under the dominion of evil; and through all the different ages, no person whatever has come forth to claim the fulfilment of that Promise, which was wisely concealed in the bosom of the Father, until HIS appointed time.

The Parables, which I put in print last year, in my book, beginning with the Parable of the Flock of Sheep, are explained by the Spirit, and given to the public in this book; and the Parables in Mr. Foley's book, entitled, What manner of Communications are these, are explained from the same Divine Source, in his book just published. The reader will now be in possession of the whole; and he will see the reasons, why such Parables were given. What other way can be pointed out to explain to the world the various evils that the human race hath been tainted and tormented with I know not; but this I know, every art has been used to adulterate Divine Truth, in every period of the world; and the innocent have always been the victims for the murderer. The crimes have been so numerous from the fall up to this day, that the whole earth might be covered, were all to be put on record*. It is by parables that these

* Let every individual publish the history of his own errors, or crimes, that have not reached the eye of the world, or have been exposed by the laws of his country; let families do the same; also cities, and nations, with all the millions of inhabitants in our own days, together with what passes daily and hourly in the heart and mind to commit, if men were not restrained by law, or the fear of being exposed; then let every man consider and reflect back, and go from

numerous evils can be brought within the compass of every understanding: and as we read that the Kingdom of Heaven is likened to every likeness of things on earth; also, at our Lord's first coming, we read, that Jesus spake in parables, and without a parable spake he not unto them." *Matt. xiii.*

The reader may now proceed to read the explanations, from the SPIRIT to Joanna, beginning in page 56, on Parables; and which are further continued in Mr. Foley's book *.

TYPES AND SHADOWS.

Every man must know, by common observation, that before the sun shoots forth its first rays of light, which we call the dawn of the day, the earth is in dark-

age to age, what murderous and adulterated hearts have existed since the fall of man, under the Devil!—Can the numerous sands on the sea shore be enough to equal the crimes of men, what they have committed, and particularly what they would have committed, if external restraints, and their dear characters, had not stood in the way? Ten thousand years of life would be but a short allowance, to write out the crimes and arts of hell, that have taken place on this earth. When the reader has reflected deeply, he will better know how to estimate the truth of every historian; he will behold the rubbish, the lies, murders, and *concealments too, of great men*, as well as small men, in all ages and in all countries. Then let men survey the conduct of animals, the beasts and birds of prey, they may see, by comparison *with man*, innocence even in their ferocity; for when their hunger is satisfied, they generally become tame and harmless; but man, under the dominion of the devil, is *a bottomless pit that is never full*.

* As I have made observations different from what I had at first expected, and which may be of some length, I have made a distinction by printing the words of the Spirit to Joanna in a larger type. These observations, which I have made, on a smaller type, are only to be considered as my sincere and humble efforts to assist the minds of others; as by their various occupations with the world, in the pursuit of business, many valuable truths might have escaped their notice.

ness, that nothing can be discovered, unless by the light of the moon, which is only a reflected or borrowed light: all objects are but imperfectly seen, and the real truth cannot be discovered. In *Revelation* xii, we read of the Woman clothed with the Sun, and the Moon under her feet. In the Writings of Joanna, the Moon is represented as a TYPE OF SATAN, while the World is under his power, and in the darkness of night: It is by his wisdom that many of the learned are instructed; and to many others this kind of wisdom appears to shine brightly, and the understanding of men is much dazzled and puzzled with difficulties, that a ray of pure truth is not to be found. These men constantly boast of the improved state of civilization, when compared with the Indians, Savages, Hottentots, &c. who, they say, are not enlightened, like civilized society, with the aid of learning. That the savages and others are in a dark state is certainly true; and it is a truth that cannot be denied, that the devil is to be found as well among savages, as he is in civilized Europe. All are alike the descendants of Adam, and of course under the Fall:—and that the savages murder each other is also true; for they have THEIR WARS; yet then it is seldom but with their next neighbours, and soon at an end, when the enlightened world, with the advantage of learning, always have, and do still continue to extend, their wars, their mischief, and their crimes, to every part of the globe. Although the safety of their persons and property is owing to those laws which have originated from the Bible, they in general deny all revelation; therefore, if learning and civilization claim the preeminence, why have they not produced PEACE ON EARTH AND GOOD WILL AMONGST MEN? We have had, and we continue to have, plenty of authors, and plenty of divines too—

“ Yet o’er the earth the darkness it is gone;
Nothing but darkness in the Souls of Men.”

I hope I shall be excused for having wandered from the subject ; but while mankind are under the government of the Moon, these melancholy facts suddenly appear to my view : therefore I shall again proceed with the *RISING SUN*, which is described as a type or emblem of Christ, who is the true light and life of Man ; and it is by his wisdom alone that the darkness proceeding from the Moon, which is a type of Satan, can be dispersed. We all know, that, at the first appearance of the rays of the sun above the horizon, the shadows first appear, produced from substances, or objects that are behind. Let the reader here reflect on the simplicity of this *language* drawn from nature ; and how easy this may be understood by every capacity, whether learned or not ; for these effects in nature do not require the aid of what is called learning, but may be understood by illiterate men of every nation and language, however ignorant they may be of the different modes of speech, with all their endless variations ; and which scholars are so proud of displaying, and who waste so much of a short life in their pursuit, only that their own dear selves may be admired. This may appear to some like honey covering over a dish full of dirt (as mentioned in page 31 of Joanna's Prophecies.) These characters treat with contempt the parables used by Christ, for human instruction ; and they reject also every knowledge produced by types and shadows. Therefore as man cannot be brought to the knowledge of wisdom at once, he can only be gradually instructed, like the introduction of the light of the morning. For any man to be brought suddenly out of darkness to behold the sun in its meridian splendor is impossible ; even the light of candles, when introduced into a room, has been too strong for the eye, after the company has been sitting together at the close of the day ; therefore the splendid sun must produce the wonderful effect like the deprivation of sight. These common observations I

trust are sufficient to convince the reader, that the true and easy way that man can be instructed by, is first by the shadows, which the light makes us discern, that when they appear the substance must be behind, which will gently lead him to the truth. In Joanna's Book of Letters, page 32, she says, when the hand of God is in any thing, he always brings the shadows before the substance ; and in the same page, when the sun is behind a tree, the shadow comes before the substance ; in the preface to Joanna's first Book of Prophecies, which it is every ones duty to attend to, she says, I shall go on till I have made public all the mysteries of the Bible—the times which are to come—and what shall happen till Christ's Kingdom is established : sometimes from types and shadows ; sometimes from dreams and visions ; and also from the Bible. Here I beg of the reader to go to Mr. Foley's book, lately published, page 17, upon the lessons of the day appointed by the church, and read with attention. It is also a truth in nature, which cannot be denied, that there are shadows produced from the light of the MOON, and which frequently produce terror and dismay, particularly to a timid mind. When man became dead to the light and wisdom of the Sun, or the Lord of Life, by the Fall, it was then that the knowledges of Satan, like the light of the moon, introduced the reign of terror and darkness in the world ; and which cannot be better displayed than it is in a part of the history of Joanna's life, of her being frightened by the false appearances that were presented to her imagination by the light of the moon, with the fright of the owls, who at the same time were as much disturbed by her, when they were stealing apples *.—The owls at this present day are in the same state of alarm, fearing the fulfilment of the Bible, that darkness may no longer prevail.—It is not surprising that mockery and ridicule are gone forth against me

* See page 13 of the Book called the Little Flock of Sheep.

and my friend, for publishing of the parables contained in our two books, and which give so exact a description of the murderous and adulterated state of the world, that many cannot bear that the whole should be exposed. Men will there find that the true knowledge of the Bible cannot be known, without a right understanding of types and shadows; they were placed in the prophets, the same as they have been placed to Joanna; and were pointed out as signs to the people, of what should take place, and of what the end would be. But as I shall introduce a communication from the Spirit, in page 89 of this book, explaining the use of the visitation at Bristol, in the summer of 1804, to Joanna, a true account of which is before the public, in the two books published by Mr. Foley and myself, at the end of that year; it is needless for me to observe, that the types were set as strongly in Joanna as they were in Isaiah, Jeremiah, and Ezekiel, of what is now coming upon all nations; and by referring to that communication, the reader will be instructed by the Spirit of Wisdom, why those types were set in the prophets of those days, as well as in Joanna, in the year 1804; therefore I shall not presume to give any further observations. All created Nature is as a Book of Wisdom, and an Uncreated Being must be the Author; and what God writes must be in a legible hand. From the appearances that are in nature, and the most trifling ways of men, are brought forth types to inform the most simple mind, what is the divine will to man, in both the old and new Testaments.

In *Jeremiah* xviii. 2. the prophet is thus ordered—“Arise and go down to the potter’s house, and there I will cause thee to hear my words.—If any person should be desirous to know the reason why Jeremiah should be commanded to go to a potter’s house in particular, and there see formed those earthen utensils called pots, the answer to this enquiry is in *verse* 6, as follows—“O house of Israel,

cannot I do with you as **THIS POTTER** ? saith the Lord : behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel.

I shall next require the reader's attention to *Acts ii.*—After they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance"—it is to be observed, there appeared unto them cloven tongues, like as of fire. Here again the tongues were as types or signs to them of the new mode of utterance ; for every man heard them speak, each in their own language ; and they were all amazed, and marvelled, saying one to another, Are not these which speak Galileans ? and how hear we every man in our own tongue, wherein we were born ? Here I cannot but call to mind the words of a clergyman of the church, a doctor in divinity too, who told me " he had no opinion of a Holy Ghost who could not write grammar." This learned divine, who said these words to me, is the author of many publications *to civilize the world* : and he also has since expressed his contempt of people's attending to the writings of a foolish old woman ; but it remains for this man to prove, how many of the apostles were *learned men*. I shall now leave this foolish doctor of divinity, and shall return to *Acts ii.* where there is another verse that may give offence to the learned. It is *verse 17*, being the words of the prophet Joel, which Peter one of the apostles then delivered : " And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh ; and your sons and your daughters shall prophesy ; and your young men shall see visions ; and your old men shall dream dreams. It is needless, at present, to say much about dreams ; all persons, whether learned or not, know what they are ; but I must observe that they form an important part of the wisdom of the Bible, as will be seen in the following pages, many dreams have proceeded from that Spirit of Wisdom, which is to be upon all flesh ;

and which persons of every nation and language may and will understand, when the knowledges of the Lord cover the earth, as the waters cover the great deep ; for when this takes place, the SUBSTANCE is come of what stands on record, of the Apostles' being filled with the HOLY GHOST, which was in them as the SHADOW. And as the tongues appeared like as fire, the fire shall try every man's works. 1 Cor. iii. 13. It is unnecessary for me to repeat the many passages in the Bible, all proving that fire is a type of purification, as many pages might be filled ; for by fire, and by his sword, will the Lord plead with all flesh. *Isaiab* lxvi. 15. It is however necessary to remark, that the Apostles spake to every man, each in his own tongue,—the tongue wherein he was born ; and in the very same manner the Spirit now speaks to Joanna ; for all persons think and ponder in the only language they were educated in : they can think in no other ; neither can they be instructed in any other. I shall here introduce the words given to Joanna last summer.

THE WORDS OF THE SPIRIT.

“ I shall reason with man, from the different languages and tongues. Let a man come in a tongue to a nation, they never learnt, and speak in a tongue they never understood ; I ask thee, without an interpreter, how his words would be understood ? Suppose a Frenchman was talking with thee in his own tongue, and to bring the parables from his own nation, what knowledge wouldest thou learn from all he had said ? In thy heart thou answerest, none ; perfectly so I tell thee of mankind ; should I come to them in the language of heaven, and bring men parables from the glory there ; what likeness would it be to the sons of men ? or what knowledge would they draw therefrom, any more than thou wouldest draw from a tongue thou hadst

never heard? Therefore, I tell thee, the wisdom of men is madness and folly, to judge their Creator, who knoweth *whereof ye are made and what parables ye may understand*. Should a king go to a beggar, that was brought up in the greatest ignorance, and should the king address him with all his learning, what would a beggar understand from him? or what answer would he make to his words? only say he had spoke in a language he was never accustomed to; perfectly so I tell thee of mankind; the ignorance of a beggar it not so much inferior to the wisdom and learning of a king, as mankind's is *inferior to the wisdom and learning of a God*; therefore, I tell thee, if I did not stoop to men to teach them parables in their own form, for them to learn and understand, men could never learn from ME any more wisdom and knowledge than thou couldst learn from the tongue of a Frenchman, without an interpreter, to know his meaning; but where is the man who can interpret for ME, if I did not stoop to them to speak in words they could interpret? There is no man who could be my interpreter.—But now mark what I said in my Gospel—"They would strain at a gnat and swallow a camel;" perfectly so I tell thee are thousands; they strain at the parables I bring forward for man, and think them too simple for an all-wise God, while they swallow every vice that bringeth the parables upon their own heads. And now I shall tell thee further of thy pondering thoughts, as I have shewed thee why I brought these parables to *the likeness of the Bible*; and discern in the same books were all my strange dealings with thee, to shew the likeness of my dealings with the prophets; that what happened to them should happen to their nation; for they were only set as types and shadows to the people; perfectly so I tell thee was thy visitation, that now stands in these two books. It is a type and a shadow deep of *the end*; not only of this, but of all nations. There-

fore I tell thee, if men could discern clearly the mystery of these two books, they would clearly discern the end of all; for in those two, the end stands."

THE ORIGIN OF EVIL.

I shall now submit a few observations to a certain class of men who call themselves Philosophers. Some there are who openly profess themselves to be Atheists; of which I once doubted the possibility that such characters could any where be found; although the Scriptures declare, "The Fool hath said in his heart, there is no God." But in regard to those who call themselves Deists, they are numerous, not only among the philosophers and great writers of the present day, but are to be found amongst those professing Christianity, and who have their places of worship. All these different characters, if any could be found honestly to reflect at all, must believe it to be a great and universal truth, that all CREATED BEINGS had their beginning from a POWER that cannot be understood or comprehended by the *natural mind of man*; neither can man, by the same natural powers, either trace his origin, or the origin of the world in which he lives. No man, can know how he first received his life, but by a revelation from the *same* ALMIGHTY POWER, that created him and breathed in him the breath of life; for none but a fool can believe that man could give himself wisdom, any more than he could create himself; and whoever presumptuously believes the contrary, let him read with attention the following lines from Joanna's book, called *Strange Effects of Faith*, which I have mentioned in the beginning of this book, with the reasons for my belief:

" But first let thy original be trac'd
And tell ME then what mighty thing thou wast.

When to the potent world MY word gave birth,
 And fix'd my centre on the floating earth,
 Didst thou assist ME with one single thought,
 Or my ideas rectify in ought?"

Man could only have found himself a regular organized being, with a mind which enabled him to reason, to discover what was truth, with every blessing around him, and a glorious creation before him; that he was fearfully and wonderfully made; and could only be a *recipient* of WISDOM, or the Image of his God that created him. It is certainly every man's duty to enquire, why he is not both wise and happy; or for what end he was created; that the world on which he lives and breathes, with its air and atmosphere, shall be impregnated with death and disease; that instead of generating only wholesome particles, to give life and happiness, it is well known to all that, by continual changes of climate, diseases are continually succeeding each other; that every created thing on the surface of the earth is only a living image of death and sorrow; and man after he contemplates on the whole, finds himself with an infected heart. These reflections must surely lead men to know what they ought to be, by reflecting what they are. Man will then find it his principal duty to know himself. If any man, whether deist, philosopher, or pretended christian, is hardy or bold enough to say, his wretched, wicked life proceeded from the seeds that were in him at his FIRST creation, then man places all his misery and crimes to his CREATOR. For the *first* and *greatest* PROMISE we read of, and which promise can alone proceed from DIVINE LOVE, is to be found in the 1st. of Genesis, 26th verse,—“Let us make man in our image, after our likeness.” Therefore if man was created at *first* with evil and malice in his heart, they must come from his Creator! or the fool may be justified, who says in his heart, there is no God. Every one who opposes truth,

because he will not see it, begins in ignorance and ends a tyrant. And the time will come, when the philosopher, so called, will know and feel the awful consequence of degrading his CREATOR, and making sport with his Name. There are men distinguished for learning, and what is called knowledge, who deny at this present day any supernatural cause, and pretend to reason, as they say, from effects in outward nature, until they become frantic with the pride of self-elevation; and at last fancy that wisdom not only proceeds from, but even begins in, themselves. In this state of madness or folly, they must substitute falsehood for truth, like as the father of lies is described in the Bible, and from whom will be found every evil to proceed.—The love of self-elevation must produce contempt for others; and to love their neighbour as themselves is impossible; because their delight is to rule, until hatred must be substituted for love, and falsehood for truth. The mind is thus drawn away from the belief in a God; because man, in this state, hates every power superior to himself—like the devil, in whose image and likeness he is now become. Although man in this state of insanity does not believe in a devil or any infernal powers; but denies the existence either of a GOD or a Devil, he allows of the existence of nature; because it is present before him, and he daily knows that he has the senses of feeling, seeing, hearing, smelling, and tasting; and with this knowledge of the five senses—dogs, and other animals, who are without the rational knowledge to explain the use of these senses, although they have them, are by far his superiors. In this state of masquerade many men do now live, with the devil concealing himself under the mask, that he may reign and rule, by artfully fixing the mind only to outward nature, to promote universal infidelity. These men, whom I shall call Naturalists, form only a part of the enemies to truth; for when we

see the numerous race of hypocrites, who have the name of the Lord in their mouths, affecting nothing but holiness and purity, at the same time deny to their fellow-creatures the least spark of divine love or grace; particularly to those who dare to differ with them in opinion, and who believe that a devil was purposely formed, and by the God of love too!! for the endless torment of those who are not of the elect number. It is needless to enumerate the variety of enemies, now called Religionists, all contradicting each other; yet, united to oppose universal Redemption, and the universal Love of Christ!! Upon reflection, it cannot be a matter of surprise to me, when I see that Philosophers, Deists and Arians, Atheists and puritanical Calvinists, who can have *no* charity for the God of the universe, that they should abuse and slander those who wish to have no other weapon but the sword of truth. The days are now arrived, when there is scarce faith upon the earth; and the days of Satan must now be shortened, otherwise no flesh can be saved. *Mark* xxiii. 20. These passages of Scripture are explained in the words given to Joanna, in her writings; and for the present I shall leave them. Many divines and others, place every crime to originate in the human heart; concealing the cause of its corruption, they speak of human depravity and wickedness: all of which are well known in our courts of justice, and our daily intercourse with human society. In our courts of justice, in the indictment of a murderer, or traitor, it begins in this form of words—"Not having the fear of God before his eyes; but being moved by the instigation of the devil, did, &c. &c." They also quote from the Scriptures, "That the heart of man is prone to evil, as the sparks fly upwards." All this, in the corrupt state of nature, is certainly true; they ought also to inform their hearers. who it is that makes the fire of

evil that produces the sparks. In the greatest and blessed promise given in the first chap. of *Genesis*, ver. 26—"Let us make man," &c. one cannot but believe, when man was formed after the image and likeness of his Creator, he must be only prone to good : He neither knew of the existence of any evil; and his mind must be void of all suspicion of evil. A Being of love and wisdom cannot produce hatred and falsehood ; and man in his creation could know nothing but love and truth ; therefore, had he remained as he was created, the heart and mind of man could only be prone to reproduce these divine qualities. The beastly inoculation of evil came afterwards ; man's nature is now become so changed, that the divine image is nearly gone, and would soon be no more seen in this world, if the Creator of angels and men did not interfere with his mighty power, to shorten those days, and restore all things to order under himself, that the kingdoms of this world may become the kingdom of the living God, and bring man back to his inheritance for which he was created. I have heard it said, in conversation with various persons, when speaking of the wickedness we daily see and hear of, in all classes of men, and also from the history of past ages, that its permission proved God to be the author; particularly with one who is deemed a prodigy in learning ; after I had mentioned to him the observations that I had made of men throwing the blame on their Creator, as being the cause of evil, he replied—*He could have prevented it if he would.* I replied, that compulsive goodness was nothing—no person can be praised for an act of virtue, if its appearance proceeds from compulsion or force ; as it then can only be an appearance, but not a reality : a God of order cannot contradict himself, to make compulsion to be called obedience ; if we were not created free-agents we could have no choice ; there can be no love by compulsion ; or with words to this effect : and our

conversation finished. I have since reflected much upon this; because many disputes have arisen about what is called the *Origin of Evil*; and it has often occurred to my mind, that whatever had a beginning, which came not from God, will have an end. In the *Book of Wisdom* ii chap. 23, and 24 verse, it is said; "God made man to be immortal, and made him an image of his own eternity. Nevertheless, through envy of the devil came death into the world." Here evil first began in this world. Now it must be evident to every man's understanding, there must be a freedom of choice in all created beings, angels as well as men, and the happiness of all rests upon their obedience to the divine will; but there can be no such thing as compulsive obedience; the two words compulsion and obedience can no more be joined together than heaven and hell can become one in union. For any one to say God could prevent evil, if he would, might as well say, when God gave man his choice to obey his commands or not, HE compelled man to be disobedient: and the remark, which this learned man made, was from the same infernal source as the words were first made to Eve, to entice her to taste the forbidden fruit, and who afterwards made Adam to blame his Creator for giving him the woman. Therefore the devilish and satanic spirit that produced the fall of man, and inoculated the human race with evil and misery, once was an angel of light, united to his Creator, and partook of his eternal wisdom and inexhaustible love in realms of bliss; and whose immense happiness flowed to him and those joined with him, by their voluntary obedience: and the least departure or deviation from their obedience must produce rebellion, which is the beginning of every evil, truly described as the sin of witchcraft. Here the mind of Lucifer became inverted; but in disguise, as an angel of light (which he once

was) he since goes on, by every form of purity and every outward appearance of virtue. In the divine state of free agency, in which Lucifer was at first created, stands every created being, whether angels or men, to this day, and ever will so continue. Although God created him an angel, yet he did not prevent him from being a devil. If God had by his power so prevented him, he then must have ceased to be an angel, having no choice; for the essence of tyranny begins in compulsion to destroy free agency; and when compulsion is used by a God of Love, whose darling attribute is mercy, it is only to preserve those who by their obedience wish from their hearts to be in union with HIS Spirit; therefore judgments are called his strange works. It was his strange work to drive the fallen angels out of heaven, to prevent them from annoying, or endeavouring to destroy the happiness of those angels who were faithful in their love. After this the wisdom of the Most High gave him six thousand years to be on this earth, to try him, and permitted him to tempt*; and therefore he is called, in Holy Writ, the tempter; and when man became disobedient to divine command, he fell under Satan's power, which made him to be the prince of this world. Here came his great power to act by compulsion; the reign of terror here began on earth, to devour and destroy whenever the good fruit appeared in man in all ages. And in the Sixth Book, printed and published by Joanna at the end of the year 1801, the reader will see how in every age the evil fruit destroyed the good.—Here the reader will reflect upon the wisdom of the Almighty, in his command to man, not to eat of the fruit of the tree of knowledge of good and of evil; for man was not to know the evil, but only the good. Every man whose mind is satisfied of the existence of an Almighty Being, who was before all things, and whose eye is every where present, cannot believe it possible,

* See Strange Effects of Faith, Book iv. p. 147; and p. 27 of this.

that HE can be deceived or be betrayed by a devil, who at his first creation, *as an angel*, was the work of his hands ; and by foreseeing what passes in the heart and mind of Lucifer, and every other being, cannot by his divine wisdom put bounds to the evil, and provide a remedy ; for there can be no eternity to evil, which had a beginning and must have an end. The man who doubts the wisdom and fore-knowledge of God, may as well deny his power of creation ; or man may join with Satan and say he created himself. I shall here transcribe the words of the Spirit of Wisdom, from a book published by Joanna Southcott, called "*Sound the Alarm*," page 58 ; at the same time request the reading of her Prayer, which precedes that communication. The reader will see in the communication, that the devil began by folly, which progressively destroyed the wisdom he had once received, and he became a tyrant of darkness—as man became dead to the knowledge of the Most High when he fell under his power.

A person asked Joanna, " Why the Lord created the devil to be such a sinful being in heaven, when he fore-knew he would be so ? " Here is the answer of the Spirit to Joanna :

" Now I will answer thee, of the man that asked why I created the devil, knowing what a wicked being he would be ? Here the wisdom of man hath taken in question the wisdom of his MAKER. But know, O vain men, you must first feel the pain of sickness, before you know the pleasure of health. A man that never felt poverty, knows not what he enjoys by his riches. Neither did the angels in heaven know from whence all their happiness flowed, that I had created in the realms of bliss. Therefore as worms breed in wood, so did evil breed in the devil and fallen angels. They could not believe that all happiness sprang from ME. Envy and pride entered their hearts,—as worms into wood, till it begins to decay

and moulder into dust. Just so did evil enter into the heart of the devil—that thought he was a created being, though not of ME, but of himself—equal in might, majesty, and power—and that he ought to be worshipped in heaven, equal with ME. Thus evil entered his heart *without my creating it*; and as wood is grown, and is made into timber for use, and the worms breed in it of themselves, without being there when it was first formed and fashioned *: just so did evil enter into the heart of the devil, like the worms that breed of themselves in timber, till he became corrupt all through, by pride, malice, and envy. Thus did evil breed of itself. Then I separated the evil from the good, and cast him out of heaven, with the angels that worshipped him, and placed his power below to shew his reign, and created man upon the earth, where he had power to tempt man, as he tempted the angels in heaven. Therefore when I created man, I well knew the depth of Satan's arts, that he would find a way to have an influence over him, as he had over the angels in heaven. Therefore I said, it was not good for the man to be alone, and said, I would make an helpmate for his good, and placed the tree of knowledge in the garden, that if the man eat thereof, he should be dead—"to Knowledge;" but did not add the last words that I meant. Now, this command was given to the man, and *known to the devil*, who thought if he could impose on the weakness of the woman, he should destroy the works of the creation—and say, the woman I made for man's good was for his hurt;—and then prove to the fallen angels—I had as greatly erred in casting them out of heaven,—as I erred in the creation, in making the woman for man's good to be his helpmate: *but man became dead to knowledge*. How then could she be for his good? It was concealed from the knowledge of man to

* Every thing has a form corresponding with its essence.

this day, how she could be for man's good, that the woman was then made, who, they judged, brought the fall on man. Here with man it might appear impossible, but with God all things are possible—and the mystery is possible and plain; for, the man was made of the dust of the ground; the woman was made of flesh and blood, taken from man in a *state of perfection*. But know, he was not then the *perfect man*, but divided into *two living souls and bodies*; and Satan betrayed that part of him, *that I pronounced for his good*—and man cast his blame on her, and ME for giving her. But on the serpent, that is, the devil, was the woman's blame cast;—and know the curse I then pronounced on him, that that curse should fall on him above every living creature—that he should creep on his belly, as having no foot to stand upon. This, as a serpent, was pronounced against the devil, and I said I would cause enmity between his seed and her seed, and it should bruise his head. Now, answer ME, O ye sons of men, did Satan outwit me? or shall I outwit him? If I do not fulfil the intent of my heart, Satan must have outwitted ME in the creation, as he is now trying to outwit men in their redemption. But know, O vain men, if he outwits man, he cannot outwit ME, who made the heavens and formed the earth; and knew all the depths of Satan's arts: Therefore I laid a plan in the creation to make room for man's redemption, by the woman that I created for man's good, by casting *her blame on Satan's head*; and that every soul will find in the end. Then will all the earth know I did not err in the creation, when I bring in your redemption. For every footing Satan hath got on earth must be taken away, when I come to fulfil my promise, to bruise his head; and bring the curse on him as I pronounced. Then will men say, "*Let God be true, and every man a liar,*" that says he erred in the creation, and did not make

the woman for man's good. But know, I am God, and change not. It is man that hath sought out many inventions to wrest the Scriptures to his own condemnation, not discerning the Lord's body till his coming—that as *my heel was bruised*; so must *Satan's head be bruised also*. But this knowledge man has been dead to, ever since the fall, which way it will be accomplished, till the glory of the Lord was *revealed to the woman*, that she should ask and receive, that her joys should be full, to be avenged of her adversary the devil, whose subtle arts caused her fall; and my PROMISE must be her plead, and my honour is engaged to save all to the utmost, who now believe my word is, "*Yea and Amen.*" What I promise I shall fulfil; therefore as dust returns to dust, the creation must turn to what I created them for at first. So if it did not prove for man's good then that she was betrayed, it shall be for man's good that she *pleads* the PROMISE, which was made in the creation, to bring in man's redemption. Therefore have I made all her Prophecies more true and plain, if man can discern them through, than any prophecies given to man, that you may now begin to see the woman is your helpmate for your good. But if all were given plain and true to man, they would not want, nor receive the woman, for their good; but judge they knew all themselves. Therefore I have foiled the prophecies of men, and made it more plain to the woman, that you may begin to lift up your heads, and "*Know that your Redemption draweth near*;" and my words are near to be fulfilled, that Satan's curse, which was pronounced, shall fall upon his head—and my kingdom of peace near to be established. But all these mysteries you must dig deep to find them; for this is the pearl of great price."

To ascribe evil to proceed from God, a man may as well say darkness proceeds from the sun, when he shuts the

windows of his chamber : for darkness is a deprivation of light, as an evil mind, which produces hatred and every base principle, is a deprivation of heavenly love and goodness. The world under the fall is in darkness, originally produced by the prince of darkness, when man fell under his power; and, as I before observed, he is called the prince of this world. The Bible is a divine collection of records on purpose to shew to man the effects of his fallen state, that in the end, from the fountain of all goodness, he may see also the *origin of evil and its end*; many infidels have blamed the Bible, in recording so much evil, instead of admiring it for its impartiality, in shewing what man has been, and what he is under the powers of darkness, when what are called the best of men in every age have fallen into evil deeds, except Jesus Christ, of whom every historian, and men of every description have united with Pilate to say—"I find no fault in him." The first man, Adam, a created being after the image of his God, who had no human father, was seduced into disobedience, through the ignorance of the woman, as they were without any suspicion of evil; for a suspicion of evil could only proceed from a knowledge that evil existed; and the power of Satan was at that time unknown to them; and as he had before succeeded in tempting angels, (for in the ii Peter 4.) "God spared not the angels that sinned," there can be no doubt, but he would have had the same success with man, had there been no woman to betray; for it was not through the instrumentality of a woman that the angels fell. But the duty of the first man, Adam, was to stand in his obedience, which would have been their protection from every temptation, and Adam would never have used the words infused into him by Satan, to blame his Creator, for giving him the woman; but as he fell by the temptations of Satan, through the woman, man will in the end praise his Maker for making the woman to be his helpmate

for his good, by the Spirit of Christ, when HE comes in power to redeem the world from death, hell, and sin. Christ came into the world born of a woman, of the Holy Ghost. The only two persons that were without any human father were the first man Adam, and the second man Adam, who was the Lord from heaven, (on whom the first Adam cast the blame.) Jesus knew the tempter's arts, and suffered for man that inexpressible misery, which the mind cannot conceive. Human feelings are as different from divine, as light from darkness; we know that a good and humane man feels pain in this world, when he beholds an act of cruelty; but a man, in whose breast pity is a stranger, feels no torment, and loves the world with its cruelties. From this we may conceive only a faint idea of the sufferings of Christ, who was a man of sorrow and acquainted with grief,—who sweated drops of blood. During the time HE was on this earth, as a man, HE was, in common with every earthly being, subjected to every temptation from the prince of this world, as is mentioned in *Luke iv*; for Satan well knew who he was; and when he shewed the Lord the kingdoms of this world, in a moment of time—which he offered to give, with the glory of them, he added, “For that is delivered unto me: and to whomsoever I will, I give it.” In this chapter are the temptations of Christ recorded, and his victories over them; he not having evil in himself, although subject to its effects; but by his divine power HE resisted the temptations of the same tempter, who at first by arts seduced our first parents to evil; and who is described with his crimes and arts in various parts of the Bible, and also in Joanna's Books, until we find, in *Luke 22*, Satan's entering into Judas to betray his Lord, and who was afterwards crucified; and before he expired, HE said, It is finished—and here finished the power that Satan had over him.

who as a man came in the lowest state of humiliation, into a world under the dominion of evil, and by his combats and victories, he successively glorified that human body he received from his mother, and united it to the Divine*, and as our Lord had during his natural life proved that he had no spot or blemish of evil, and who resisted every temptation unto his death, his body did not see corruption, but HE arose again from the tomb with his glorified body. Here let the reader mark and reflect upon his dying words—IT IS FINISHED, and not to fall into the fatal error of many, who say these words signify the redemption of the world from Satan's power, when it is so well known his power and mischief has continued in the world, over the human race, up to this day, and the world is not yet redeemed. For here was the heel of the seed of the woman bruised; as Christ was born of the woman without a human father: and it is by the seed of the woman that Satan's head is to be bruised, by the Spirit of Christ in her, at his second coming; and all those who are united to the woman in obedience, are spiritually the seed of the woman; and those who are in the world in this spiritual union, when Satan receives his curse, (which must be above every creature, whose crimes and arts, are as much beyond human conception, as the love of Christ is beyond every human love; then it is that our vile bodies will be changed like unto Christ's glorious body, which he had glorified by his victories and arose from the grave. It is necessary to remark, that from the fall of man up to this day, there has been no human being but what has committed evil, or fell under some temptations; neither could any man whatever stand at all in his own strength; and when Christ had finished his work, as a suffering Saviour, HE said—"Father forgive them, they know

* Father, glorify thy name. *John* xxii. 28.

not what they do. But it is the murderer who entered Judas, that knew who he was, and caused his innocent blood to be shed, who is therefore without any claim to forgiveness or pity, not having a heart of repentance like Judas. When Satan left the man he despaired and died. It was not the spirit of Judas that betrayed his Lord ; for in *St. Luke* xxii. 3. it says, “ *Then Satan entered Judas.*” Judas was only the instrument, or hand, not the principal ; for the 21 verse might be thus read, “ But behold the hand of Satan that betrayeth ME is with ME on the table.—Judas was here the hand of Satan ; had it been the man’s spirit, then these words—“ Satan entered Judas,” could be of no use, and could have no meaning ; and if the truth is here to be doubted, then we must doubt the whole : for my own part, I believe all or none ; for we must be either all right, or entirely wrong. The Jews were at this time so blinded by the prince of this world, that they did not believe Christ was the Son of God. Here was a distinction made between the crimes of men, in their state of ignorance and darkness, and the power that seduced them to evil, not only at that time, but from the beginning. While the whole creation has been groaning and travailing in pain, and doth still so continue up to this day ; while temptation has always succeeded temptation ; the evil fruit constantly devouring and destroying the good ; and since Christ and his apostles have fallen ; in the very name of Christ and his apostles—has every cruelty been committed, and every base art has been practised :—for there is not a religion having the name of Christ for its institution, but has been used has a mask for crimes ; even the great public edifices that have been raised to the worship of the Almighty, in different parts of what is called the christian world, have been named after the apostles of Christ and

other saints, but who would be despised were they now alive.* Yet in all periods of human misery, the devil has not succeeded to destroy the whole; and notwithstanding his power men have resisted him, even through torments, unto death; not that this could ever be by man's feeble power; but they have honestly invoked and implored the aid of the divine Spirit, which has been to them a tower of strength, and made them triumph over the tyrant with their expiring breath.

There are literary characters of this present age, who profess to be Atheists, and who employ their pens either, as they presumptuously say, for the improvment of the public, or to the support of their families. I have personally known such men, although I once doubted the possibility. These men, sometimes call themselves Naturalists; and as these and many other men aspire to be gods, as they despise the wisdom of their Creator; and substitute what the devil has infused into their minds; (and whose existence they also deny;) for the denial of a devil is now almost universal; particularly by atheists, deists, philosophers, or naturalists, as I have before observed) it well suits his artful design, to 'cause men to blame their Creator for that deluge of crimes that has overspread the world ever since man departed from the Divine Spirit. These men, called Atheists, or Naturalists, attribute all wisdom to nature, and the natural senses. But to them I will submit the following observations: There is a natural truth to be found in the seventh verse of the second chapter of Genesis, in a few well-chosen words, which these fools can never improve, and it is not in the power of language more clearly to express; the words are these: "And the Lord

* The Spaniards have even named their ships of war, after divine and holy names; one first-rate man of war, brought into a British port, was called the Saviour of the World! There are also Knights of the Holy Ghost!!!

God formed man of the dust of the ground." Let these men find out of what other matter are our bodies formed, as also the bodies of every living animal, from the greatest to the least; even those that are so minute that they can scarcely be discerned by the human eye; but by the help of glasses are found to have a wonderfully organized form of bones, muscles, &c. all are formed from the dust; the same also of animals of the largest magnitude. Do not the houses, in which we dwell, and all the furniture, made from timber and other materials, come from the dust? the clothing of our bodies is made from animal and vegetable substances; we eat animals for food, who have again been fed by vegetables, which again, by springing out of the earth are produced from the dust. Let those who have read the history of nations and empires, and reflected on the stately and magnificent structures of antiquity, the remains of departed grandeur, and also the buildings of these latter ages, consider from whence they came; let any man, whether learned or not, view the cathedral of St. Pauls, and other buildings of this great capital London—he must cry out, "Dust thou art." These few words, which I have taken from the third chapter of Genesis, and which a child may be easily made to understand, cannot be rejected but by fools, who say in their hearts, there is no God; when from every common observation the truth is daily before us. These important words, also convey another meaning, for every man to know, and which forms an important question—why it should be so particularly mentioned, that man was made of the dust of the ground, if the Almighty had never created beings in any other way, or from any other materials? The answer immediately occurs to the mind: that there was a new mode of creation, different from the creation of angelic beings, and before unknown to them,

and that the Almighty in his wisdom thought proper to make a new race of beings, different from others ; and the reasons why are clearly explained in Joanna's *Fourth Book*, page 148 ; where, speaking of the rebellion and pride of Lucifer, who was cast out from the society of the just, the same as a man, or set of men may be thrust out of societies *on earth*, when he or they become obnoxious. Here are the words given to Joanna in that page :

“ And soon from thence I cast him hence,
And did him then dethrone;
To try again his future reign
I soon created man——

I must here beg leave to observe, if man, who is of the dust, and fallen to the dust, unites with the Spirit of Christ now with the woman, he will be an instrument to make the serpent lick the dust ;—pride will have its fall, and man will be redeemed. As it is evident to every person's understanding that there are beings of a different order, whose bodies were not composed of earthly substances, or the dust of the ground, like unto man, and who have invisibly communicated with man in different ages, as messengers, or as ministering spirits to guard and counsel him against the power of evil ; and to be the messengers to bring glad tidings to man for *future* blessings, that he may, *in the end*, be united to his CREATOR, and bear his IMAGE, it would be unnecessary to bring all the numerous proofs from the Old as well as the New Testament, when every reader has his Bible to refer to, where he may search for himself, if he be honest to himself ; for by being honest to himself, he will feel it his duty, and his principal duty too, to be honest to his God, by believing him to be faithful and true, and that HE never can vary and change, like man. For if we do but reflect, how this visible creation must have ori-

ginally burst forth, and how it has since continued in such wonderful order, and daily presents itself to our view, if we choose to open our eyes to contemplate these wonderful works, we shall then own that all must have been produced by a GOD OF ORDER, and not of confusion. No person thus reflecting can be so void of reason as to believe that this *World* was created for bad men and devils, to reign and rule in, and for ever to counteract his DIVINE ORDER; and that HE created all things to continue *only* as instruments of misery, and *eternally* to remain so; and that there will not come a day when the fulness of time is come—when he will awake as one out of sleep to restore all things to order under him, when the last thing he will destroy is death, with its sting of sin, that God may be all in all. What man with any honesty of mind, or feeling in his heart, will wish to perpetuate the sting of sin? Because man fell into darkness, shall the love of God also expire with the wisdom of man? and that he has not power to restore man to himself, who first created him and breathed into him the breath of life when man became a living soul? Although the body of man came from the dust of the ground, the wisdom he had could only be spiritual, and must come from spirit and ETERNAL LIFE. The first created man would, to human wisdom, have been a solitary being, had there been no spiritual beings or angels of another order of creation for his associates; the heavens and the earth must have been one in union, and communion; and while man continued in his happy state of obedience, the angelic society were with him for his true happiness, unfolding to him the love and wisdom of an eternal God, as best suited his state of reception to be a partaker with them. And the spiritual mode they had to communicate ideas cannot be known at this day, by any natural or acquired language; nothing of this can

ever be known but by revelation; and whatever characters have been thus favoured, at different periods since the fall, to converse with ministering spirits or angels, it must have been by a *spiritual preparation only*; by the putting off man's wisdom, like the shoes from his feet, that is made by himself, that he may stand on HOLY GROUND, by which God has preserved a witness of himself in different ages, with a view to *the end*.

When I said man would be a solitary being, if he had no society with angels, I beg not to be understood there could be no communication or union with his God without them; but as by the established order of infinite wisdom, there are principalities and powers emanating, from the eternal majesty of God, who can have no equal to HIMSELF, all must be inferior; but as from the bosom of the FATHER proceeds the SON, who is ONE with the FATHER *, the Son is as a medium of communication to all created beings, whether angels or men, to descend and commune with them, according to their states; and who, to restore man to himself, took man's nature upon him—even *his fallen nature*, from the Virgin Mary, which was God manifested in the flesh; and in *Matt. i. 21*. was called Jesus.—Angels and men, when in union of spirit have some resemblance, like equality, to each other; but with infinite varieties and degrees, greater or less, all emanating from the eternal source of love and wisdom, from which arises the divine freedom of society,—the true liberty of the Sons of God; which also agrees with our Saviour's words—"In my Father's house are many mansions." When the fatal change took place by the

* "I and my Son were both as One;
I took him from my side,
And so my plan I plac'd for man,
In my own likeness all."—

Fourth Book of Prophecies, p. 149.

fall, the spiritual vision was withdrawn and closed. This was out of pure love and mercy to man ; for when man became subjected to the powers of hell, nature became changed ; the will of God was not done on earth, as it was done in heaven. Had the spiritual vision continued open in man, and the infernal host before him and about him, nothing but horrors could ever attend him, without any repose ; what is now invisible to him could produce nothing but despair ; and it is by invisible means he is now preserved from his invisible enemies. Here again, the mercies of God most wonderfully present themselves, whose love is constantly with us, although in disguise ; and who commands the rage of the sea, and compels it to have its bounds ; for man is not to be lost in the tempest ; there is a shore, which will be his rest—and he will see it AT THE END.

This spiritual language must remain unknown until man is redeemed from the fall, and the Kingdom of Christ is established ; when the last will be first ; the Alpha will be the Omega ; and the Creator will then have become the Redeemer ; then will the knowledges of the Lord cover the earth, as the waters cover the great deep ; the angels of God can then descend, to be the companions of mankind. And here I am led to make some remarks upon—

DREAMS, AND THE VISITATION OF ANGELS,

By the proofs that are in the Bible. We read in *Genesis* xviii—That the Lord appeared to Abraham in the plains of Mamre : and he sat in the tent door—and three men stood by him, &c. and in chap. xix—And there *came two angels to Sodom* at even ; and Lot sat in the gate of Sodom ; in chap. xxii—When ABRAHAM stretched forth his hand to slay his son, the angel of the Lord called to him out of heaven ; and, in the fifteenth verse, the an-

gel of the Lord called out of heaven a second time. —But I particularly wish to engage the reader's attention to the twenty-eighth chapter, where Isaac had called Jacob to arise and go to Padan-aram, to take a wife of the daughters of Laban, his mother's brother, to inherit the land to which he was a stranger, and which God had given to Abraham and his seed, one hundred and fifty years before, in these words, chap. xvii. ver. 8. And I will give unto thee and to thy seed after thee (*in their generations*) the land wherein thou art a stranger; all the land of Canaan, for an everlasting possession; and I will be their God." Now to return to chap. xxviii. 10th ver. we read that Jacob went out of Beersheba, and went toward Haran; he lighted upon a certain place and tarried there all night; because the sun was set: And he lay down to sleep; and he DREAMED; and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it; and behold the LORD STOOD ABOVE IT, and said, I am the Lord God of Abraham thy Father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed *shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the FAMILIES of the EARTH BE BLESSED, &c. &c.* Here is a dream, and a dream too that demands the serious attention of all; for all will find it a pleasing dream of the END. Next I shall proceed to chap. xxxvii. —And Jacob, afterwards called Israel, dwelt in the land wherein his father was a stranger, in the land of Canaan, with his generations. Joseph was seventeen years old, and was feeding the flock with the brethren: verse 3—Now Israel loved Joseph, more than all his children; "*because he was the son of his old age:*" and when his

brethren saw their father's love to him, they hated him ; verse 8—And they hated him yet the more for his *dreams* and his words ; verse 11—And his brethren envied him ; but his father observed the saying ; verse 18—And they conspired against him to slay him ; and when they saw him afar off, even before he came near them, they said one to another, —“ *Behold this dreamer cometh ;*” verse 22—And Reuben delivered him out of their hands, that they might not kill him, but cast him in a pit ; and Judah saved him from perishing in the pit, saying, verse 26—“ What profit, if we slay our brother, and conceal his blood ?—Joseph was sold to the Ishmaelites, and they brought him into Egypt ; verse 36—And they sold him to Potiphar, an officer of Pharaoh, and a captain of the guards. Chap. xxxix. 2—And the LORD was with Joseph, and he was a prosperous man ; and he was in the house of his master the Egyptian. Here again, by the false story of Potiphar's wife, verse 20, Joseph was put into prison, a place where the king's prisoners were bound ; verse 21—But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the chief of the butlers, and the chief of the bakers were put into prison by the wrath of Pharaoh, where Joseph was bound. They *dreamed a dream*, both of them, each man his dream, in one night, which were interpreted by Joseph, who said, Do not interpretations belong to God ? And Joseph's interpretations of both dreams came to pass.*—And on the third day, on Pharaoh's birth day, he restored the chief butler, who did not remember Joseph, but forgot him. Chap. xlii—At the end of two full years, Pharaoh dreamed, awoke, and dreamed again, both in one night. In the morning Pharaoh's spirit was troubled ; and he

* Read this chapter.

sent for the wise men and magicians ; but none could interpret the dreams to Pharaoh. When the chief butler, who had been in prison, remembered his faults to Joseph—he told Pharaoh of Joseph's interpretation of his dream, and the baker's dream, when in prison (*two years before;*) verse 14—"Then Pharaoh sent and called Joseph; and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh." And Pharaoh told to Joseph his dreams, which no one could interpret; verse 16—And Joseph answered Pharaoh, saying, "It is not in me: God shall give Pharaoh an answer of peace." After Pharaoh had told his two dreams, Joseph said the dreams of Pharaoh are one: God hath shewed Pharaoh what he is about to do. And by Joseph was given the true interpretation to Pharaoh of the seven years of plenty and the seven years of famine throughout the land, and over the earth. After this, Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is? And Joseph was thirty years old, when he stood before Pharaoh; and Joseph was appointed to rule over the house of Pharaoh, and over all his people; only on the throne was Pharaoh greater than Joseph; verse 54, and the seven years of dearth began to come; verse 55—And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, go unto Joseph: "What he saith to you, do."—And the famine was over all the face of the earth; chap. xlii—And when Jacob knew there was corn in Egypt, he sent Joseph's *ten* brethren from Canaan to buy corn, that they might live, and not die; verse 7—And when Joseph saw his brethren, he knew them; and Joseph remembered the *dreams which he dreamed* of them, which caused his brethren's envy, and himself to be sold, when they were tempted to slay

him.—And when Joseph had made himself known to his brethren, chap xlv. 4. he said, “I am Joseph your brother, whom you sold into Egypt; now therefore be not grieved nor angry with yourselves, that ye sold me hither: for GOD did send me before you, to PRESERVE LIFE. For these two years hath the famine been in the land, and yet there are five years, in the which there shall be neither earing nor harvest; verse 7—And God sent me before you *to preserve a posterity in the EARTH, and to save your lives by a GREAT DELIVERANCE.* So now it was not you that sent me, but God.”

After these words of Joseph, I shall not presume to add, only to observe, that these marvellous events were *brought about by DREAMS.* I cannot refrain from bringing forth the words of a man, that prodigy in learning, whom I mentioned in a former part of this book, who endeavoured to persuade me against the belief in dreams, and who totally rejects every thing supernatural; he said, *DREAMS were only the shaking of the nerves.* By what means the nervous system could produce such dreams, again to produce such events, is for him and those physicians who agree with him in the same opinions, to explain.—*I now return;* verse 16—It pleased Pharaoh well, and his servants, that Joseph’s brethren were come; and Pharaoh said unto Joseph, “Say unto thy brethren, This do ye;—and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat of the fat of the land.”—And the brethren returned to Israel their father, to bring him to Egypt, to dwell in the land of Goshen, that he might be nigh unto Joseph. While Israel was on his journey, with all he had, God spake to Israel in the VISIONS of the night, and he said, “I am GOD the God of thy father; fear not to go down to Egypt:

for I will there make of thee a GREAT NATION": *chap.* xlv. 4. And the number of souls that came with Jacob into Egypt, who were sent for by Joseph, were threescore and six, to dwell in the land of Goshen in Egypt, to be nourished during the famine. And Jacob, or Israel, lived in Egypt seventeen years: so the whole age of Jacob was an hundred and forty-seven years. And Israel said unto Joseph, behold I die; but God shall be with you, and bring you again unto the land of your fathers. And Jacob called unto his sons, and said, gather yourselves together, that I may tell you *that which shall befall you in the last days*; *chap.* xl. 33. And when Jacob made an end of commanding his sons, he gathered up his feet in the bed, and yielded up the ghost.—And Joseph went to bury his father, and with him the servants of Pharaoh, and the house of Joseph, and his brethren, and his father's house, and a very great company; so they carried the body of Jacob from Goshen to Canaan. And after Joseph's return into Egypt, from the burial of his father; *chap.* l. 16. his brethren fearing that Joseph would requite them for the evil they did unto him, they sent a messenger unto Joseph, saying, thy father did command before he died, saying, so shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept;—and his brethren fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, fear not: for am I in the place of God? But as for you, ye *thought* evil against me; but God meant it unto good, to bring to pass, as at this day, *to save much people alive*. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.—And Joseph dwelt in Egypt, he and his father's house: and Joseph lived an

hundred and ten years.—So Joseph died, and all his brethren, and all that generation.—And the children of Israel were fruitful and increased abundantly and multiplied, and waxed exceeding mighty ; and the land was filled with them.

These chapters, beginning at the xxviii, with the dream of Jacob's ladder, I do most seriously recommend to be read through ; as I have only brought together the leading particulars in a very short compass, trusting that the readers will refer to each chapter, that they may never forget what events have taken place, that were revealed by DREAMS ; and what is taking place at this day ; and how the Lord promised to make known his will in this manner, as in *Numb. xii*—And the Lord came down in the pillar of a cloud—and called Aaron and Miriam ; and he said, hear my words : If there be a prophet among you, I the Lord will make myself known unto him in a VISION, and will speak unto him in a DREAM. Again in *Judges xiii*—The children of Israel did evil in the sight of the Lord ; and the Lord delivered them into the hands of the Philistines forty years.—And the ANGEL of the LORD appeared to the wife of Manoah, who was barren, and he was told she should conceive and bear a son, who should begin to deliver Israel from the Philistines, whose name was Sampson.—There are a variety of other parts of the Bible, where the Lord appeared in a dream.—To Solomon, and also to others ; particularly in *Daniel vii. 13*.—“ I saw in the NIGHT VISIONS, and behold one like the SON OF MAN came with the clouds of heaven, and came to the ANCIENT of DAYS, and they brought him near before him, and there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him : His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” Many dreams and visions are

in Daniel, which are needless here to add. I now feel it a duty to mention a few passages from the New Testament, wherein it is clearly and most decidedly proved, that the foundation of every CHRISTIAN CHURCH IN THE WORLD rests on dreams and visions, and also in the belief of angels;—and without the belief of these, they hold no higher rank amongst the human race than Savages and Hottentots, whom they affect so much to pity for their ignorance and darkness.

I shall begin with the birth of JESUS CHRIST: in *Matt. i.* when as his mother Mary was espoused to Joseph, *before they came together*, she was found with child of the Holy Ghost.—and while he (Joseph) thought on these things, behold the angel of the Lord appeared unto him in a DREAM, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost;—and she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: *and knew her not* till she had brought forth her first-born son, and he called his name Jesus.—Here we find the conception of the Virgin, and also the office of Christ, the Saviour and Redcemer of the World, declared by an ANGEL *in a dream*. And in chap. ii. we read of the wise men who had seen his star, and came from the East to worship:—and Herod the king was *troubled* and *all Jerusalem*; and he gathered the chief priests and scribes of the people together, to know from them where Christ should be born. And they told him, in Bethlehem, as written by the prophet *Micah v. 2.* And Herod privily enquired of the wise men, what time the star appeared, and sent them to Bethlehem to find the young child, and

bring him word, that he also might go to worship the child; but whose intention was to destroy it; for after the wise men saw the child, and made their offerings, in verse 12, they were warned of God, in a DREAM, not to return to Herod. And after they were departed, behold the ANGEL of the LORD appeared to Joseph in a DREAM, saying, Arise, and take the young child and his mother, and flee into Egypt; and be thou there until I bring thee word: for Herod will seek the young child's life to destroy him.

Here I shall put a question: Why should Herod, the chief priests, the scribes, and *all the people*, be alarmed at the birth of an infant, that in itself had no power to hurt any, or do the least harm whatever? The answer is, it was a birth out of the course of nature, and was foretold by the prophet; the infernal powers were alarmed at this wonderful birth; Satan knew who it was; and this alarm was infused into the minds of the people; for all Jerusalem were frightened at a Babe! But the scribes and chief priests told Herod of this birth, from the words of the prophet Micah, which concluded with these words — "*That shall rule the people.*" It is here worthy of a remark, that as Herod, and all Jerusalem, both great and small, should be alarmed at the birth of this child, it must be a strong proof of the divinity of Christ, as well by the conduct and fear of the Jews after, even until his death upon the cross; and which leads me to the first verse: Mary was espoused to Joseph, BEFORE THEY CAME TOGETHER, &c. The custom of the Jews was, that a contract was made, by which the women were considered as the wives of their intended husbands, although the marriage had not been consummated. The usual time from the contract was six months, before the actual consummation; and if during that time, the intended bride became pregnant, she was by the law

stoned to death ; but if the bridegroom did not insist on so rigorous a punishment, he had it in his power to disclaim all intercourse with her ; and she was considered as infamous, and abandoned to the hardships of life. But Joseph, her husband, being a JUST MAN, and not willing to make her a public example, was minded to put her away privily : *Matt.* i. 19. Thus the conception of the Virgin Mary was not more marvellous than when the BREATH of the Almighty at first made man a living soul ; both were equally incomprehensible to *natural wisdom* ; for in *Luke* i. 35. the angel said unto the Virgin,—“The HOLY GHOST shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God.” And in the next verse, the sign was given to Mary of what the power of God could do : —“ And behold thy cousin Elizabeth, she hath also conceived a son in *her old age* : and this is the sixth month with her who is called barren.” Now to return to the sixteenth verse : He (Joseph) arose and took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod ; and the angel of the Lord again appeared in a dream to Joseph in Egypt, for him to arise and take the young child and his mother, to return to the land of Israel. During this time, Herod finding himself mocked by the wise men, who had before been warned in a dream *not to return to tell him where the child was*, ordered all the children under two years old to be slain, that were in Bethlehem and in all the coasts.

Here we may bring to our view, what a monster the devil can make of a man ! I shall now proceed to the visitation of the Virgin Mary ; but first to the birth of *John the Baptist*, who was the son of Elizabeth, the wife of Zacharias a priest ; they were both well stricken in

years, and Elizabeth was *until then barren*.* Whilst Zacharias was executing the priest's office before God, in the order of his course, there appeared unto him the ANGEL of the LORD, standing on the right side of the altar of incense, and said unto him, fear not, Zacharias; ver. 13, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John, &c. and in ver. 18, Zacharias said unto the angel, I am an old man, and my wife well stricken in years. And the Angel answering said, I am Gabriel, that stand in the presence of God, &c. And after those days his wife Elizabeth conceived and hid herself five months; and in the *sixth month*, the angel Gabriel was sent from God into a city of Galilee named Nazareth, to a VIRGIN espoused to a man whose name was Joseph, of the house of David: and, in ver. 28, the angel said, Hail highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, fear not, Mary: for thou hast found favour with God; and behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his Father David: and he shall reign over the house of Jacob FOR EVER; and of his KINGDOM there shall BE NO END. Here I must not only request the reading of this chapter, but also to reflect on the different visitations of past ages, which I have brought together, in as short a space as possible—of Jacob's ladder, when the LORD stood above

* We should call to our minds Abraham and Sarah; and also the wife of Manoah, the mother of Sampson, who was barren. These things standing as shadows in past ages shew Almighty Power.

it—what happened after by Joseph and his brethren—and to compare also Daniel's night visions, of what will be THE END, of the Ancient of Days, whose dominion shall not pass away, and his kingdom that which shall not be destroyed. Now let the reader reflect, deeply reflect too, as to the number of years that passed away, from the time of Abraham to the birth of Christ, a space of 2000 years; it was 1760 years before the birth of Christ, that Jacob had *this* DREAM; and 125 years from Jacob's dream until the death of Joseph; and 64 years from the death of Joseph and all his generations, Moses was born, when the *succeeding* Pharaoh ordered all the male children of the Hebrews to be put to death, which we may compare with the fury of Herod upon the innocent children, that the Son of God might be destroyed. Had the infernal powers, by artfully working in Pharaoh, succeeded in destroying the male children of the Hebrews at their birth, the whole race of Israel, to whom the PROMISES *were made*, would have been lost; and the female children, by being mixed with the Egyptians, the descendants of Abraham, Isaac, and Jacob, could no longer have been a peculiar and chosen people. In these events may be clearly seen the workings of the powers of evil, to destroy all that was good; and here also we may call to our serious attention, the great deliverance of the children of Israel under Moses, and the destruction of Pharaoh's host, so clearly described in Joanna's writings, to be a *Type of the destruction of the Power of SATAN IN THE END*; and Daniel's visions of the END were shewn to him 555 years before the birth of Christ! Can any man, whether philosopher or atheist, if he has a heart to reflect at all, suppose that all these events can be inventions? or that they are not true? I am only surprised, when all is considered together, that there should be found a man in the world, having the use of his senses, who can have any doubt;

yet there is scarcely faith to be found ! For what purpose, or to *what profit*, according to the *selfish* mode of reasoning of the present day, could it be to the apostles and disciples of Christ to believe, and testify their belief to the world? their *gain* was torment, destruction, and death; and the evil has been destroying and pursuing the good to this day, the same as Pharaoh pursued the children of Israel, and as Herod destroyed the innocent children, by oppression and by blood!—But as there are men who will say, that all these things are inventions, how could all the parts so systematically agree with each other, at such distant periods of time, and by people who never saw each other, living at remote ages?—Here I will leave the reader to ponder upon the whole, and judge for himself; for it is his particular duty to know the truth, that the devil may be known in all his monstrous forms, and what he has made of man, who was created to bear the image and likeness of his God, according to these lines in Joanna's *Fourth Book*, page 147 :

Out of the dust I made at first
 My perfect Image there ;
 I breathed in him, it then was seen,
 My Spirit bright and fair.

Read this whole Communication, and then see *what Spirit* has been in man *after his fall* ! If we read the life of our Saviour, we may trace the invisible power of hell over the human mind, by the alarm stirred up, not only at his DIVINE BIRTH, but also the extreme cruelty and envy of the Jews; for Pilate even knew that they delivered him for envy; *Matt.* xxvii. 16. for when he asked the Jews whom he should release, Barabbas or Jesus, the Jews chose a murderer to be released, instead of innocence; for Barabbas had committed a murder in a

sedition. When Pilate saw he could prevail nothing, but rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: See ye to it. Then answered all the people, and said, *His blood be on us, and on our children**.

I shall here add the nineteenth verse, as to *Pilate's wife*. "When Pilate was set down on the judgment seat, his wife sent unto him, saying, have thou nothing to do with that JUST MAN; for I have suffered many things this day in a DREAM, because of him."—As every one must know, by the crimes of men in every age, that the whole world must be under infernal influences: what man, conceived in sin,* can do all this away? who can redeem the world, if the Creator is not to be its Redeemer?

I have taken a wider and a more extensive range than I expected, when I first began this book; as I only intended to have given an answer to the mockery of the

* At the end of the Index to the Bible are these words:—"This year Jerusalem (according to Christ's Prophecy) is besieged, taken, sackt, and burnt, by Titus; 1,100,000 of Jews perished, 97,000 are taken prisoners; besides an innumerable company that in other places of Judea kill themselves, or perish through famine, banishment, and other miseries." These events took place 37 years after Christ delivered these words in *Luke* xix. "When he was come near, he beheld the city, and wept over it, saying,—if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes; for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." The Jews have been travelling vagabonds in every nation, and are living proofs of the TRUTH OF PROPHECY; no sooner are our eyes opened in the morning from sleep, but their cries are sounded in our ears, while they are parading our streets to purchase our ragged and worn-out garments.

world, for publishing of the Parables from Joanna, when she was at Bristol in 1804; but reflecting on the denial of every thing supernatural, I conceived it necessary to make other observations, to shew to what an alarming extent infidelity is increased; and in what a variety of forms falsehood and hypocrisy are gone forth; all of which prove that these are the latter days. Not only the reality of a devil is universally denied; but the divinity of Jesus Christ is openly attacked; yet he is considered as an *object of worship*, because he was a BETTER MAN than others. Here it is allowed he had a purity of character above every other man;—yet by denying the divinity of his birth, they make him an impostor, and his mother a degraded woman, whom the angel said was blessed among women. A person of such purity and innocence of character, (which they are obliged to confess he was) would not have suffered himself to be called the Son of God, if he were not, and begotten *only* like every other man. He would not have said, as in *John* x. 30. “I and my FATHER are ONE;” and in *John* viii. 18. he said, I AM ONE that bear witness of MYSELF;” for if he was only as another man he would have had other witnesses, like every other man;—and again, when the Jews said to him, *John* viii. 4. —“We were not born of fornication; we have one Father, even God.”—Mark his reply:—“If God were your Father, ye would love ME; for I proceeded forth, and came from God.”—and in verse 43, he said, “Why do ye not understand my speech; even because ye can not hear my word:—“Ye are of your father, the devil, and the lusts of your father ye will do: he was a murderer from the beginning; and abode not in the truth, because there is no truth in him: when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it;” verse 45—“and because I tell you the truth, ye believe ME not.” No person but a good and upright

man, which they declare him to be, could have uttered such bold words; *and at the same time* to be an impostor, then he must have been as bad as the father of lies, if not worse.—Therefore those who deny his divinity, cannot understand his speech, and they must be under their father the devil, and clothed with the garments of hypocrisy and deceit, in their pretended worship; neither *will these men* believe or understand these words, in ver. 38. “I speak that which I *have SEEN* with MY FATHER:” and to these men the concluding words may be applied; “And ye do that which ye have seen with your father,” (*meaning the devil*). I shall now call the reader’s attention to *Matt. iii. 16.*—“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” How could these words come from the God of heaven, and the Spirit lighting upon him like a dove, if he were not the Son of God? I need add no other observations to this. Let those who deny the divinity of the Son of God, and yet preach from his words make theirs;—but I trust and hope that the reader will not fail to read these chapters and judge for himself. Although these men, or any other men, cannot deny the spotless innocence of Christ; yet, their sincerity is by no means like that of Pilate, who washed his hands before the multitude, saying, “I am innocent of the blood of this JUST PERSON.” But these men rob Christ of every thing except the *letters of HIS NAME*; and it must be well known that they are compelled to make use of that name, if it were only to cheat with;—indeed they cannot cheat without it; for no congregation could they collect together, in a country professing Christianity, without the name of Jesus Christ,

and a *pretended* belief in him. It is by the use of his name alone that they can preach at all; and when men take so much pains to do away the essence of divine truth, I can have no hesitation to doubt their sincerity, and consider them no more than a race of impostors; and the same character may be applied to all who deny the truth of dreams, and visions, and angels appearing at sundry times.—To take away the belief in these, the foundation is gone, and the superstructure must vanish away as a phantom of the brain. But there is a chain of evidence composed of a variety of parts, or links, from the beginning of Genesis to the end of the Revelation; and the greatest events have been produced by dreams, and the visitation of angels in dreams, and their appearing personally as men: and every church in the world, having the name of Christ, must believe the WHOLE, or their church and their livings must fall and perish together: so must every individual professing Christianity; and those who deny these, and also deny Christ's being the Son of God, they are only thieves and robbers. To believe in a part only, as fancy directs, will not do; for the chain cannot be broken that unites the whole together as ONE.

The Bible cannot be understood without these and a knowledge of types and shadows, as they are explained in Joanna's writings:—and the visitation to her is not only the same as were those to the prophets, but in her are fulfilled the words in *John* iii. 8.—Here is the wonder as mentioned in Revelation xii; and these things could never be explained to man, unless the seals were unloosed, as mentioned in the Revelation, and some one had been found worthy to unloose the seals. Jesus Christ, who is described as the Lion of the Tribe of Judah, and who was the Lamb that was slain, is the *only one*, and who, as mentioned in chap. v. has redeemed us

to God by his blood, out of every kindred, and tongue, and people, and nation. What has been sealed up in the bosom of the Father is now revealed through the Woman clothed with the Sun—the day of redemption being now at hand.—

I will now introduce the words of the Spirit of Jesus,

ON PARABLES*.

FROM THE SPIRIT.

“ NOW come to the FLOCK OF SHEEP: for I now tell thee, these two books, that I ordered to be printed in this manner, that you could not understand one without going to the other, as some of thy life is placed in one, and some in the other, so that they both must be compared together; perfectly so stand the LAW and the GOSPEL, which I shall bring together to compare with thy Books. And know what I have told thee, from the Flock of Sheep; I have compared the murderer to the devil, whose subtle arts lay in wait to destroy mankind; and so I tell thee, he laid in wait to destroy Noah and his sons, as he hath laid in wait for all ages, to break off the happiness and union in man. Yet these footsteps are not discerned by mankind, how he goes on; that it was not the judgments of the deluge, or the world's being drowned, nor the love I shewed Noah, nor the love and faith he shewed to ME, put a stop to the progress of sin and misery: no; I tell thee, like the Flock of Sheep breaking out against the murderer *at the place where he committed the murder*; and that was the way he received his punishment, to suffer for the crime he had com-

* The continuation of the explanation of these Parables the reader will find in Mr. Foley's Book, beginning in page 64.

mitted, for a crime he had not committed ; because the innocent sheep broke out at the *same place* in judgment against him. Now perfectly so in like manner I have brought round the mystery of the FALL, and the promise that was made ; Satan was not cast and chained for the crime he then committed, neither understood they the promise ; and ages have run on the same ; they never discerned the PROMISE *that was made*, neither discerned they *it must be PLEADED*, till I came to visit THEE : and here the innocent sheep appear, which, I tell thee, he cannot shun ; because I have set bounds for him, as I set at first for man ; and thy innocence he cannot betray, by all the arts he can invent. And now come to the Gospel, where the murder was committed, to have the Flock of Sheep appear : See my HEEL how it was bruised ! Here the serpent stands guilty to work in man to complete the murder, to have MY HEEL bruised at FIRST, that his *Head* may be bruised at LAST ; for I now tell thee, in these Parables, and the perfect manner I have worked in thee, stands the likeness of my Bible through ; therefore, I tell thee, now the time is come for vengeance to fall on the serpent's head ; and no more can he escape than the murderer escaped his just judgments, though concealed from every eye, *before* it was brought to light by the Flock of Sheep : and yet I tell them, as by the Flock of Sheep, perfectly so are the mysteries of the Fall ; they were concealed from every eye, to understand the meaning, before the TRUTH was brought to light by thee ; and yet I tell them, *not by thee* ; because the whole was REVEALED BY ME. Can men suppose the Flock of Sheep would in that manner have turned every way to baulk both horse and rider, if I had sent no INVISIBLE BEINGS, of SPIRITS OR ANGELS, that had power over the sheep ? I tell thee, no ; the sheep would not have done it themselves,

without their being turned by my command, as Balaam's ass was turned, by the angel's standing in the way, unperceived by the rider; and perfectly so, I tell thee, were the sheep turned by my command; and perfectly so, I tell thee, by an invisible SPIRIT came all this revelation to thee, to bring round every mystery, and to turn the whole every way, to bring to light the dark councils that were hid from man. And so I tell thee, from these two Books, I have shewed thee they allude to the Law and the Gospel; that meaneth, to the prophets, and my decrees made from the beginning, which are my Law and the Gospel, I have told thee must join together; which I am explaining from the simple shadow of the two Books that were placed in order by ME; for I gave the command how they should be placed; and I have plainly shewn thee from the one*, how thy book begins of the likeness of Eve in innocence, in temptations, and in the fear of falling, as Eve was in when she did fall. Thus I have shewed thee the likeness of the one; and from the Parable of the Sheep, I shall shew thee the other, which I shall prove from men and devils. See how Herod sought my life, and slew the children to slay ME; see how Satan worked in man to go on, till MY DEATH *appeared*; and yet, thou seest (like the man) how he still goes on in disguise from men, that he is their murderer; before I come to warn by my Spirit to bring the LAW and GOSPEL *together*, which I have told thee means the PROMISE *made in the FALL*, and for which my Heel was bruised to fulfil. And now I will tell thee how my sheep must stand; perfectly like thy two Books, that one part of thy life is in one, and the other part is in the other, so that you must go through them both to

* Read the first pages of Mr. Foley's Book, "What manner of Communications are these," which Book represents the Law and Prophets.

bring thy life together ; now perfectly so, I tell thee, men must place my Bible—the promise that was made in the beginning—the promise that was made in the Psalms, for ME to have the Heathens for mine inheritance, and the uttermost parts of the earth for my possession*—for my enemies to be made my footstool †—for the government to be upon my shoulders ‡—for the ends of the earth to see my salvation §—for my Spirit to be poured out upon all flesh ||—and all the earth to be taught of the Lord**. Then where is Satan's power, when the prince of this world is judged and destroyed ††, and the Lamb of God is taking away the sins of the world ‡‡, to destroy him that hath the power of death, which is the devil §§, that he is overcome by the blood of the Lamb |||| ? Now I tell thee, perfectly like the two Books, thy history being broken off in one, and being put in another, so that you must join them both together, perfectly so, I tell thee, stand the Scriptures of Truth ! for both books of the Bible, the Old Testament and the New, stand in regular order to prove to mankind the PROMISE must be fulfilled, and the kingdom restored to man as it was designed BEFORE *the* CREATION, and before the foundation was laid. And now I shall tell thee, why I ordered thee to put in print thy whole history, and the history of thy father ; because I tell thee, perfectly as thy father's conduct appeared to thee, to wound and grieve thy heart, and then to grieve himself, that he had grieved a child he loved***, perfectly so, I tell thee, is my feeling for man ; for no more than thy father could refrain his passions, when the powers of darkness worked them high, no more can I avoid often grieving and wounding the hearts of my chil-

* *Psalms* ii. 8. † *Psalms* cx. 1. ‡ *Isaiah* ix. 6. § *Isaiah* xlix. 6.
 || *Joel* ii. 28. ** *Isaiah* liv. 13. †† *John* xvi. 11. ‡‡ *John*
 i. 29. §§ *Hebrews* ii. 14. ||| *Revelations* ii. 11.
 *** See page 12.—Flock of Sheep.

dren whom I love, while Satan is daily accusing them, as he did Job: *they would not serve ME if they were afflicted, is Satan's upbraiding in all ages*; therefore, I tell thee, I do not *willingly* grieve and afflict the children of men, that look unto ME as their Father and Protector; and yet, like thy father, I often grieve them by afflictions, while the devil is busy to condemn them; therefore, I tell thee, *he must be destroyed*, before your PEACE can flow as a river; and I must take out of my Kingdom all that offend, all that wound and grieve my children; for these are my promises through the records of my Bible, which may be as easily discerned, if you weigh the whole together, as thy life can be discerned, if you weigh the two books together. Here I have shewn thee, why I ordered thy life in print, and to be put in two books, to bring them both together. Now I shall come to the Parables, that I ordered thee to place in both books; know I have told thee, the *Flock of Sheep* is compared to my Gospel, and with my Gospel I shall compare the Parables that are placed in this book. And now come first to the Parables that are in my Gospel: *Matt. xiii. 3.* "A sower went out to sow his seed." Here I began in parables to my disciples, and to all men: Now mark the words of my disciples—"Why speakest thou unto them in parables?" "Know my answer:" "It is given unto you, to know the mysteries of the Kingdom of Heaven; but to them it is not given." Now mark the parables through the chapter, and to what parables I likened the Kingdom of Heaven. It was likened unto a leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Now mark this parable with the other, chap. xxii. 2 ver.—"The Kingdom of Heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were

bidden to the wedding : and they would not come." chap. xxv. " The Kingdom of Heaven is like unto ten virgins, which took their lamps and went forth to meet the bridegroom." Now I tell thee from these parables, if they discern to what I likened the Kingdom of Heaven—to the marriage of the king's son, and to the woman's having the little leaven, they must know and discern, this is a SPIRITUAL UNION that must take place with GOD and MAN : and to bring the likeness of the king's son, the shadow must begin with the woman. And here bring the parable of the child that is born poor, and mean for the noble knight*. Now I tell thee, from this parable, it appeareth to the grand world that boast of wisdom and learning, knowledge and understanding, as much to be despised by them to think that a simple woman, without learning, birth, or blood, as the rich and great so much boast of, *should be born as an HEIR to claim the PROMISE ; and that mysteries should be revealed to her !* This, I tell thee, is as much despised by man, as the child was despised by the knight ; and yet I tell thee, to make my parables true, and to make the Law and Gospel join, as thy history joins in the two books, that is not completed in one, perfectly so, I tell thee, the likeness of this parable must be fulfilled ; and the spiritual union of the MARRIAGE *must begin* with the WOMAN to bring the Kingdom to what I likened it to ; therefore I tell thee, however simple these parables may appear to an unbelieving world, yet to believers it is given to know the mystery, that perfectly like the child in the WOMB of PROVIDENCE, all these things were decreed, which neither men nor devils can overturn ; for as the woman was hid at different times to save her life, to be preserved TO THE END, and fulfil the decrees ; perfectly so, I tell thee, it has been by the woman, in the womb

of Providence; *she was made* for MAN'S GOOD; but as Satan sought her life, to destroy her, I was born of the woman, to be MAN'S HELPMATE for her; that meaneth, that I might be a helpmate for man's good, that was born of the woman; and they sought my life to destroy it. So here is the SECOND TIME it hath been hid from man, of the mystery of the Creation, when I made the woman. But now I am come in the SPIRIT to unveil the mystery, and clear the whole. For I now tell thee, as thy writings have been hid, and *twice cut open, and proved by man**, and yet as the promise that was made is not fulfilled, they must wait till the THIRD TIME, that thy trial cometh by *Friends* and *Foes*. Perfectly so, I tell thee, stands the mystery of the Gospel, that men do not understand; and yet if they discern the parable deep, and what was the end, they could discern plainly, the woman was created to make man perfect in happiness, as the child in the end made the knight; but as the child's life could not be preserved, if kind Providence had not interfered, and the powers of heaven protected the child; perfectly so, I now tell thee, without kind Providence, and the interference of heaven, the woman can never be preserved and restored to that state of happiness and innocence, she was created for. And now to come to this happiness, you must come to the other parable †, where the courage of the lady ventured her life to find out the murderer she was jealous of; and yet I tell thee, this could not be done; for her to have that faith and courage, wisdom and prudence, to bring the truth to light, without a kind Providence interfering in her behalf. So you must discern from the parable, she was pro-

* The Box of sealed writings and the sealed parcels were opened at the Trial at High House, Paddington, in January, 1803; and again at the second Trial, at Neckinger House, Bermondsey, in December, 1804.

† See page 70, 71, Flock of Sheep.

tected by heaven, or she could not have brought the murder to light in that manner, and save her own life. Now from this parable stands *Satan's end*; for this is what I said in my Gospel, *John* xii. 31; I said—Now was the judgment of this world; that meaneth, the judgment they then passed on ME; but mark the words that follow: Now shall the prince of this world be cast out! Now mark my words further: *chap.* xvi—Of judgment, because the prince of this world is judged; and mark further, what I said to my disciples: I have many things to say unto you; but ye cannot bear them now; howbeit, when the Spirit of Truth is come, he shall guide you into all truth. Now I tell thee from these words, how could the disciples bear to go through all their sufferings, if I had told them of the end, and the perfect mystery of my death, with the reason why my heel was bruised? For the victory could not come by man, to have the prince of this world cast out; to have him judged by the transgression of man; *as man never cast it on him.* No: it must be by the woman, whom he betrayed, to claim the PROMISE, *where it was made, that he might be judged for all the evils that he had done from the creation, ever since he betrayed the woman.* But had these things been explained to the disciples, I ask thee how they could have borne them? but now mark from the Spirit of Truth when he comes, he shall guide you into all Truth. Now I ask thee, what men make of these words? was not the Spirit of Truth in ME? but know I told them, they could not bear it then; but now the SPIRIT of TRUTH is come to guide you into every Truth, and bring every thing to your remembrance, from the foundation of the world to this day. And now mark my words further; when they said, blessed is the womb that bare thee, and the paps which gave thee suck, know my answer; Yea rather blessed are they

that hear and believe my Gospel. *Luke xi. 28.* Now I ask how men understand these words? Do they vainly suppose my followers are more blessed, or yea rather blessed than my mother? I tell thee, no: and know what was written of her, all generations should call her blessed; and blessed she is called; and blessed, I tell thee, she is: and yet, I tell thee, the meaning of my words, though they were blessed that believed my Gospel, and the womb was blessed that bore ME; yet, I tell thee, rather blessed are those, that *believe to the fulfilment*: and they may say blessed are they that believe my Gospel, that *I died to fulfil the PROMISE*; for I now tell thee, they will be rather blessed that *enjoy the fulfilment*; because they will not have to go through the miseries and evils that others had to go through, when the murderer is cast and cut off, like the fable, for betraying the woman*. Now mark the parable: he was a murderer of women; and by a WOMAN *he was found out, and brought to JUSTICE*. Now I tell thee, the parable goeth deep, and close with my Bible, if you discern how he was betrayed *by the very hand* he thought to murder! Now perfectly so, I tell thee, is Satan betrayed, as the guilt was first cast on his head, *by the woman* he betrayed. And now discern in what manner I have ordered to lay my plan, as I laid it first for man, that Satan may be judged according to my Gospel, and by the trials and temptations that he pursues all with, and which plainly prove he is justly cast, as he claimed it, (that is death) for man at the first; therefore, I tell thee, the fable is plain for man to discern the END; and weigh my Gospel with the Revelation; and let them mark the twelfth chapter with the twentieth, and then they must discern the truth of the parable, that I ordered thee to print; for know what I said in my Gospel, that I would liken

* See pages 70 and 71—Flock of Sheep.

the Kingdom of Heaven to every likeness of things upon earth ; then now discern this parable of the woman, (that is the lady), with what agonies of sorrow she went through, and what the man had in his heart, to be her murderer ! and how she brought it round to bring on his destruction. Now I tell thee, from this parable, as it is placed between the man and the woman, perfectly so stands the Revelation, between the serpent and the woman ; and know, the man must be first cast, to be in prison till the judge cometh ; and perfectly so stands the Revelation. Satan is first cast, having *a little space* to come down in wrath, before the judge cometh to pass his sentence. So I tell thee, these two fables*, that I ordered thee to put in print, are a perfect likeness of the Gospel, if men can understand what they read, and discern the parables that were placed by ME at first, and how they were ordered to be placed by ME at last ; for in the man and woman, I have placed the likeness, if you discern the parable deep, to weigh it with my Gospel.

And now I shall come to another Parable, of the ALARMING DRUM, when the soldiers beat aloud †. Now I tell thee, from this parable, though you will see it come upon many ; yet, I tell thee, it is the perfect end, when I come to bring in my kingdom ‡. And now come to the parable in my Gospel—What shall the Lord of the Vineyard do when he cometh ? He will come and destroy all these husbandmen, and give the vineyard unto others. So I tell thee, from the parable, men and devils both may fear ; for the sense is like the other ; because as thy parable ends, the innocent was saved, and the guilty was cast.

* Knight and the Lady.

† See page 76—Flock of Sheep. ‡ Mark xi.—Luke xx. 9.

And now I shall tell thee of another Parable to compare with my Gospel, which is the HERMIT IN DISGUISE*: and so in disguise I came to my followers, when I arose from the dead, and appeared FIRST to the WOMEN, and *next* to my disciples. Now I tell thee, from this chapter, (*Luke xxiv.*) mark in what disguise I appeared to my disciples, and they knew ME not: and now I tell thee, in the Spirit I am come in the same disguise to men; and their eyes are so holden, they do not know ME; and yet, I tell them, I shall make myself known amongst my disciples, *before I take thee out of the world*; and yet I appear in disguise to men, expounding to them, on the Scriptures, in what manner the whole must be fulfilled. Here I have shewed thee I come in disguise; so I ordered thee to pen the fable of the Hermit in Disguise; but know, I told thee, from the type of the hermit, what the end would be. And now mark from that parable, how it ended well with the innocent; but the guilty met his fate; and perfectly so I told my disciples the end would be, when I came in MIGHT, MAJESTY and POWER, to welcome my friends into the joy of their LORD. Now if thou discernest the parables, that I ordered thee to pen, the end brought guilt upon the guilty, and the innocent were freed; perfectly so stands my Gospel, that the same end would be to mankind.—But now I know thy pondering thoughts: there are dreams put in print, that the innocent was murdered, and the guilty fled †. So here the misery fell upon the innocent! Now perfectly so, I tell thee, is the Gospel; the innocent was murdered and the guilty fled *in the beginning*! Mark my death! and the death of my disciples! Here is the parable that thou hast put in print by my command, standing perfect-

* See page 26—Flock of Sheep.

† See page 65—Flock of Sheep.

ly like ME and my disciples; and what I told them before would take place in ME and them. So as the two dreams were fulfilled, my words were fulfilled in the Gospel: here it fell upon the innocent, while the guilty fled. So as these things were accomplished in the first, there is every other parable remaining for the last; and deep, I tell thee, the parable stands, as a type *for the end*: to shew men clearly the truth of my parables; how they may *hope* to the end; how they will be *delivered* at the end; and how the murderers will be destroyed. Therefore, I tell thee, these Books that thou couldst not bear, because of the parables, are a clearer and *deeper sign of the end, than any Books that have been printed*; because the parables were commanded by ME to be put in print*."

* In page 48 of the book called the Flock of Sheep, there is another parable, of the HEALING SALVE being applied, before the corruption is drawn out. This, in the first place, alludes to the clergy at large, who pretend to heal the nation over whilst they continue in their sins and in their blood, without searching their wounds to the bottom; therefore they pretend to heal the wound that is in man, without first drawing out the corruption, that is originally from the devil; so that the root of evil must never be drawn out. It may also be applied to all the believers; some of whom have believed themselves more holy than their brethren, without discovering the corruption in their own hearts; and who have been reprov'd, on purpose that they might be healed, however painful it must be to them. This parable, as respecting the clergy, is explained by the Spirit, which the reader will see in page 49, and is also applied to believers, and is a fulfilment of the words in the Gospel—"Whose fan is in his hand, and HE will thoroughly purge his floor." Here are the words of the SPIRIT.

"This bringeth it to thy parable, that I ordered thee to pen; (Brown's Healing Salve, and Deem's Drawing Salve). So if you weigh them both together, you

“Now I shall come to another Parable, that is placed in my Gospel, and in thy Book.—But now I know thy pondering thoughts : Where in my Gospel can I liken what the lady said of the gentleman, that he was like an empty bottle *? And now I will tell thee where I have placed it to in my Gospel ; *Luke xi. 44.* —“ Woe unto you, Scribes and Pharisees, hypocrites ! for ye are as graves which appear not, and men that walk over them are not aware of them.” Now I tell thee, from these words, an empty grave, that is not discerned, is like an empty bottle, which deceives man, if he expects to have wine therein. Now perfectly so I tell thee of mankind, scribes, Pharisees, and hypocrites have been in every age of

will see the parable join with my Gospel and with my pruning them that are in the vine, if they will bear pruning ; but if not, I tell thee, like withered branches they must be cast out.”

Since the foregoing remark was sent to the press, the following lines were taken out of Joanna’s sealed writings, written in 1796, exactly TEN YEARS ago, when people then thought their dangers were over, which we may apply to the present state of the country ; for, in consequence of the death of Mr. Pitt, we have had new rulers, some of whom are men of great acquired knowledge, and distinguished for integrity of heart.

“ The healing Balsam now is tried !
 But here the wound lies deep.
 They think the dangers all are gone,
 Before the wound seems dried ;
 But soon they’ll find they are deceiv’d ;
 The wound lies deep within,
 And when that it begins to break,
 They’ll find their judgment gone ;
 For *in their blood they are bound up* ;
 And all told not to fear :
 My LAW and GOSPEL’s all forgot,—
 Let all men now take care.”

* See page 69—Flock of Sheep.

the world ; and it was known to ME, they would continue to the end ; therefore I compared them to graves that are empty, and not discerned, that men walk over unaware and fall into ; because, I tell thee, men do not discern the deceit that is in themselves, as the lady discerned the deceit of the man. She soon perceived he was nothing but emptiness, and ordered an empty bottle to convince him ; but how few have her wisdom, to discern the emptiness there is in mankind ! They boast of my Bible ; they boast of the Gospel ; that they have a knowledge of the whole ; but when you come to put them to the trial, and ask them what they make of the whole, and whether they judge it will be ever fulfilled, I tell thee, their wisdom is as empty as the bottle ; for they will tell you it must be fulfilled in their wisdom—*and their wisdom is like the man's fortune*, which thou knowest was none ; perfectly so I now tell thee, there is no wisdom in man to know the way the Scriptures will be fulfilled ; and he that boasts he hath this knowledge is like the man that would have deceived the lady by his appearance, if she had not found out the real state of his fortune, that all was gone, and he had nothing left. Now perfectly so I tell thee the same of mankind ; their wisdom is gone ; their knowledge was lost *in the beginning* ; and man hath no power of himself, to help himself ; neither hath he knowledge to know the end ; therefore I tell thee, men must discern these things, how far man's wisdom and understanding are gone ; and how far their wisdom would lead men astray ; as the wisdom of the Jews led men from my Gospel, so would men's wisdom lead them from my Kingdom. Therefore I tell thee, the wisdom of man is perfectly like thy parable, and like the parable I brought forward of the graves, that men walk over, not discerning the pit they might fall into : for now mark my

words further : The light of the body is the eye ; therefore when thine eye is single thy whole body also is full of light ; but when thine eye is evil, thy body also is full of darkness. *Luke xi. 34.* Now I shall tell thee the meaning of these words—To have your eye single you must have it to the LORD, believing all my Bible will be fulfilled ; that God is a God of Truth ; and to that truth your eye must be fixed ; then the Scriptures will fill you with light to discern *what is not fulfilled, and what is to be fulfilled*, to make the word of the Lord in all things come true : but if your eye be evil, like Jezebel's, when she saw my wondrous working at the first, what I had done by the hand of the prophet, yet her evil eye was darkened, not believing, from the miracles she had seen before, that I had power to save the prophet, and bring on her the destruction that I had threatened to Ahab's house ; and that I should destroy her, as I had destroyed her prophets ; this her evil eye never discerned before the destruction came upon her*.

ON THE PARABLE OF LORD BURNET.

Now I shall answer thy pondering thoughts, at the 59th page in the Flock of Sheep. Simple as thy thoughts were, in the manner thou judgedst to be called aloud, so simple, I tell thee, were the thoughts of believers, to think they should know the powerful visitation of my Spirit, when thy trial was at the end of the year : for I now tell thee, there were many who expected the promise to be fulfilled, of the pouring out of my Spirit, when thy trial was at the end of that year, as thou wast in expectation to hear my voice call thee aloud ; and like thy disap-

† See the continuation in Mr. Foley's Book, from page 67 to 71.

pointment was their disappointment. Therefore, I tell thee, I ordered these shadows, simple as they appear to be, to be printed ; yet, I ordered it so, that, from the shadow you may discern the substance, how the like disappointment came to Believers. Now I tell thee, if men discerned this deep, and compared the shadow and substance together, in these little things, they would discern my footsteps in greater ; for it was to open the eyes of their understanding that I permitted these trifling things to appear : and let this be discerned by all ; though thou wast disappointed every time thou waitedst with expectation ; yet know, in a day thou little thoughtest of, and in an hour unaware, thou heardest thy name called aloud. And mark the enquiry thou didst make, to know if it was possible to come from thy brother's room ; now perfectly so, I tell thee, suddenly and unexpectedly will thy calling be, and the enquiry be made*. Now I tell thee, like the shadow will be the substance of the disappointment, and the

* Now to understand this, it is necessary to say, that the time when Joanna expected to be called was on the 24th of June ; but she was not called till the 1st of August, when she heard her name called aloud —“Joanna,”—upon which she desired Underwood to see if there was any one in her brother's room ; but there was no body there ; as that was the only room that the voice could come from, had one called in the house. Then she desired Underwood to call aloud in that room, that she might prove if the voice could be heard from thence ; but it could not ; therefore she knew that she was called by the same voice that she had so often been called by, and to her astonishment at a time that she did not expect ; for she was surprised at it, as she had passed the time she expected to be called, and did not then think she should be called till the three months were up.

sudden surprise*. And now I shall answer thy pondering thoughts upon the letters that were sent to Foley and Sharp†; as thou hast been pondering in thy heart to what purpose were the letters sent, so near alike each other, to be put in print; for thou canst see no meaning in either. But now I shall answer thee, why this was done: as I have told thee, from those two books, I shall bring them to the Law and the Gospel; now mark *John* xii. 30, 31—"This voice came not because of ME, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out." *Chap.* xvi. 11. —"Of judgment, because the prince of this world is judged." Here I have shewed thee from the Gospel, and now I shall come to the prophets: *Isaiah* xxv. 7, 8—"He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, we have waited for him." *Isaiah* xlv. 8 —"Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses." Now I shall answer thee from these words; as thy letter stands in both books, separated, one part in one, and the other part in the other; yet perfectly to one sense and meaning they both are of one thing; and perfectly so, I tell thee, stand the words of the Prophets and the Gospel. And now mark the words before; *ver.* 6—"Thus saith the Lord, the King of Israel, and his Redeem-

* See Flock of Sheep, page 59.

† The 26th June, 1804, 87th page in Mr. Foley's, and 28th page in Mr. Sharp's book,

er, the Lord of host ; I am the first, and I am the last, and besides me there is no God." Now I ask what thou understandest from these words, any more than thou understandest from thy books ? In thy heart thou answerest, thou dost not understand them. Now I answer thee : perfectly as thy two letters might be joined together as one, perfectly so, I tell thee, stand the words before thee : the Lord the King of Israel, and his Redeemer, I tell thee, are united as ONE, though it appeareth to man, from the Gospel, that they are separated, like thy letters ; and yet it is known to thee, they were only divided by one being sent to one, and another being sent to another ; and many words in both are alike ; now perfectly so, I tell thee, stands the Gospel—appearing as a separation to man, that the Lord and the Redeemer was divided, by my taking man's nature upon ME, and condescended to be born of a woman. Here stands the separation that stumbleth the Jews ; because it is written, I AM GOD, I know not any, and besides ME there is no GOD. Now I tell thee, from these words, the Jews will never be convinced, until they discern the separation—that all came from the beginning from one HEAD, as thy letters are in one sense, though parted into two separate books. Now perfectly so, I tell thee, stand the Law and the Gospel : there is no earthly God, man can set up ; there is no Image, man can set up ; neither is there any Man that can be set up by man, to be a God, but only the Creator of the Universe, who dwelleth in the heavens above, and amongst the habitations of the earth below. But this men do not discern, the meaning of the words that were spoken in the creation, when the Creator of the world said, LET US *make man in our likeness*. Now I tell thee, if men discerned deeply the words that were spoken at first, they would discern to whom I spoke—that there was a UNITY in

Heaven of *some* ONE I compared with MYSELF. Here I have shewed thee from the *first* words in the creation, concerning making MAN; secondly from the Fall, after the man had cast his blame upon his Creator, for giving him the woman; and I pronounced the curse on the serpent for betraying the woman. Mark the words that I said: He shall bruise thy head, and thou shalt bruise his heel. Now whose heel do men vainly suppose I said he should bruise, but the Lord's, where the man cast the blame? Now I tell thee, as the unity was together in the words LET US; so I tell thee, the blame was cast on the US that was united together as ONE. These things I am speaking for the sake of the Jews, to open their blind eyes; because it is written—there is but ONE God, they cannot believe, from that God, there can come a HOLY ONE to be a REDEEMER, to fulfil the words spoken in the creation; for I tell thee, there are thousands who marvel as much at the Law and the Gospel, how they can be divided and joined together, as thou hast marvelled at thy two books, how they are divided; and yet thou sayest they are joined as ONE, the same thing printed over again. Perfectly so, I tell thee, I and my FATHER were ONE, one in substance from the beginning; one in heart and spirit united! So I tell thee, there was but one God for the Jews to worship; and they knew of no other; neither taught I them another; neither taught I in my Gospel of any other God for men to worship; but plainly told them I and my FATHER were ONE; and that I was from the beginning—I come from the Father—I go to the Father—is what I taught my disciples—and mark in what manner I taught them to pray. So if men discern my Gospel, they must discern my coming in the Flesh, to suffer for the transgression of man; and to have my heel bruised, which *was a separation from the FATHER, to take man's nature upon ME*, as thine was a separation in the two letters; and yet ONE in

substance. And now I ask thee, who do men suppose came to Moses in the Bush? or on Mount Sinai? or who so often visited Moses? I know the thoughts of thy heart; and to thy thoughts I shall answer; they both were as ONE; but the *separation came* by taking MAN's nature upon ME: but, I tell thee, in SPIRIT it was ONE; and by the same Hand, the same Power, and the same Spirit, that Moses's miracles were wrought, I wrought all the miracles in the Gospel: but, I tell thee, to fulfil the one I must suffer the other. Therefore I tell thee, thousands and tens of thousands, besides the Jews, are stumbled concerning the Gospel; as they cannot look into the mystery of the TRINITY; and many judge they worship two Gods, by uniting the Father and Son together; and this, I tell thee, is through ignorance, for want of discerning the words in the creation—"Let US," in the beginning, which was FIRST, and must be LAST, and besides it, there is no GOD. Here I have shewed thee plainly in what manner the us was divided, perfectly like thy two letters, and many words the same over again; and so, I tell thee, they are here:—thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts. Now I ask thee, who was HIS REDEEMER, that did HIS will, and obeyed it and came to suffer for the transgression of man, to FULFIL the PROMISE? Will they say, this was man? I tell thee, no; man's redemption cannot come by man; therefore it must come to the Gospel—"Behold the Lamb of God, that taketh away the sins of the world;" for who shall set in order things from the beginning, to fulfil the PROMISE that was made in the beginning? But these things I have revealed to thee, the reason why I took man's nature upon ME, to suffer for the transgression of man, that was cast upon his Creator, *that in the end* the Promise may be fulfilled: and it is

known to thee, the enmity that is kindled between thee and the serpent; between thy seed and his seed; all his malice and fury was strongly felt by thee; and heard, and discerned by my handmaids that were with thee; therefore I said, be not afraid; ye are my witnesses; and my witnesses ye are, of the enmity that was kindled. Now come to the Gospel, the words that I ordered thee to pen: *John* xvi. 11—The *prince of this world* is judged; but mark the words that I said before, in ver. 7, 8—When the Comforter cometh he will reprove the world of sin, of righteousness, and of judgment; of judgment, because the prince of this world is judged. Now mark these words: I told them the Comforter must **FIRST** come, to reprove the *whole* world, before the prince of this world was judged. And now mark the other words that I ordered thee to bring together.—This voice came not because of ME, but for your sakes:—Now shall the prince of this world be cast out. Perfectly so, I tell thee, the powerful working of my Spirit, and the manner the voice was spoke within thee, came not for thy sake, but for the sake of others, that they may be my witnesses, that the enmity was kindled;—that the prince of this world should be judged and cast out. Now I shall come to thy pondering: in Foley's book, the same letter is in the 97th page; as they stand both (Sharp and Foley's) in one date, and thou hast been pondering in thy heart how simple many things appear to be published to the world; but know what I told thee in the beginning, thy case was Job's, and thy friends were like Job's; and how simple does the book of Job appear to an ignorant world, that know not the designs, nor the decrees of their Creator! Let them mark the two first chapters, and my answer to Satan, concerning Job:—"Behold he is in thine hand, but save his life." Here is a mystery that no man discerns, why I should suffer Satan thus to try and tempt Job;

doth not this appear to the world as simple as my suffering Satan to tempt and try thee? But the ends were unknown to man, why this thing was permitted; know I have told thee, it was not for *Job* only, but FOR ALL MEN, to shew in what manner Satan upbraids mankind; and how afflictions often come to the just, to confound and shame their accuser! But how would mankind believe Satan was such an accuser and tormentor, if I had never permitted his arts to appear? and if they had never appeared in the Bible, then the world might say it appeared simple for Satan to be permitted in this manner to try thee. But in *Job's* afflictions mark his words—"I know that my Redeemer liveth, and that HE shall stand at the latter day upon the earth." Here was *Job's* inward assurances from ME, while the powers of darkness were strong upon him; but mark my words to *Job*, in *chap. xl. 2*—"Shall he that contends with the Almighty instruct him? He that reproveth God, let him answer it." Now it is known to thee, I have told thee already, it was Satan that reproved God concerning *Job*; then know I compared thee to *Job* in the beginning; and now, I tell thee, like Satan's contention concerning *Job*, so were his contention and aggravation in every way concerning thee, therefore I said, you are my witnesses against the devil; fear not, nor be terrified, my friends; I am in the Spirit, and will destroy your enemy. Now do these things appear more marvellous to men, that I should speak in the Spirit to thee, than to dispute with Satan concerning *Job*? I now tell thee, all appeareth alike marvellous to mankind; and yet, I tell thee, all is brought together, that ye may call all things to your remembrance, and weigh the beginning with the ending: for as I compared thy life with *Job's*, so I shall compare *Job's*, and Satan's accusation against him, with the beginning. And now mark *Job's* end; he was

twice as rich as at the beginning; because, thou knowest, his riches were doubled, after I had confounded Satan, his accuser; and perfectly so, I tell thee, will be the end of man, after I have put to silence your accuser. But how shall I bring all things to your remembrance, and call forward my footsteps, that were hid in the great deep, to shew you, from the beginning, you do not know the ending, before my wisdom doth appear, if I had not brought forth types and shadows in thee, that men might weigh the whole together, how Satan disputed concerning Job, how he disputed with ME in the GOSPEL, and how it is said, in the Revelation, his malice would be kindled against the woman, when he knoweth he hath but a short time, and is cast unto the earth? Then know he persecutes the woman which brought forth the MAN CHILD. Now I tell thee of this mystery, concerning the MAN CHILD, *it will not be cleared up till the END; and then will every one see clear the perfect mystery of the MAN CHILD*, that is brought forward to man, to rule the nations with a rod of iron. But this I shall leave, and shew men plainly, from thy visitation, the clear truth of the Gospel; and let them weigh it with the Scriptures that I have mentioned.

And now I shall come to thy pondering heart, in reading over the books of Moses; and thy own thoughts thou hast feared being in a sin; as thou hast discerned many things that appear *more* wrong in the books of Moses, which are put in print, than the things I have commanded thee to put in print; and strange do the things appear to thee that I should order the children of Israel to offer up bullocks and sheep, to make atonement for their sins. These things appear marvellous in thy eyes; and I now tell thee, marvellous in the eyes of man do all my ways appear, from the creation of the world to this day; because my footsteps have been hid in the great deep, and

my paths past man's finding out. But know I have told thee, the books of Moses stand a TYPE of the END; and the serpent he lifted up in the wilderness, was a TYPE of my being lifted up; and know I have told thee, the type of the beasts being slain is a type *of the end, that SATAN must be slain likewise*. And now discern the words at first, which were said to the serpent—"Cursed art thou above all beasts;" then now I tell thee, from the shadow at the beginning, and the words that were then spoken, the shadow *must begin* with the beast to be offered up for the sins of man; therefore, I tell thee, no man discerneth in what manner my Bible stands, that the types and shadows come *first*, and the substance *last*. Now mark; these things were ordered by Moses, that I visited through the wilderness. And now come to the Gospel: when I came to put away the shadows, I came to bring the substance; I was lifted up, like the serpent in the wilderness; and I came to *bear* the curse for MAN; then discern what followeth: I did not tell my disciples to make any more offerings of bullocks or sheep; but know I told them, it was the prince of this world that should be judged and cut off; for the shadows *were past*; it was the substance that was to come; and the old serpent, called the devil, to be destroyed; for as the *first shadows* came upon ME, so the second shadow of killing the beasts and destroying them, should come upon HIM, which came in the *form of a serpent, compared with the beast*. Now I tell thee—all mankind, that mock thy visitation, thy prayers and petitions, to claim the PROMISE, to have the *Beast* destroyed, that sin may be removed, may marvel at the Books of Moses: and let men answer ME, which they judge most consistent with the wisdom of a wise and just God, to see the sacrifice in every heart, wishing to have the *Beast* destroyed, that is the author of all your sins, that you may serve the

Lord without sin unto salvation, or wishing to live in sin, and have its author remain, but offer up bullocks to make an atonement for your sins? Now I ask mankind, which they judge is most pleasing to a just God, the SHADOW, or the SUBSTANCE? And know, after the shadow of offering up the beasts, they committed sins as before; so this sacrifice did not do; but when evil is destroyed, sin will be destroyed; then the sacrifice of the heart will be established in righteousness and peace. Now I tell thee, from thy pondering thoughts, these types and shadows were commanded to be done, after the flood, to shew the next Beast that must be swept away; and my Bow was set in the clouds for man; therefore the beasts were ordered to be slain, to shew the type of the PROMISE how the *Beast* must be slain in the END; when my Blood makes a full atonement for the transgression of MAN, then must come the *language of every heart*, to have the *Beast* slain, that sin may be destroyed; that meaneth, the serpent that betrayed them, compared to the beast; and as the shadow, the beasts were slain; but when it cometh to the substance, know it is the old serpent, called the devil, whose power must be cut off. Now if these types and shadows did not stand in the Bible, men might marvel at the end, when I come to reveal all mysteries, and bring all things to your remembrance; but now let him that mocks my visitation to thee, and men's signing for the destruction of Satan, that they may be SEALED mine to the DAY of REDEMPTION; those that mock this direction, and think it too simple for a God, let them tell ME what good the blood of bulls and goats could do? or whether a man could appear more holy or just in my sight, or more innocent before ME, because he had slain a bullock, a sheep, or a lamb? Did this change the man's heart? In thy heart thou answerest, no; and yet, I tell thee, obeying the

command was a blessing to them that did it in true obedience to my will and command : *because the type and shadow stood of the end.* Now perfectly so I tell thee of the end ; it is not signing your names that changes the heart, or overcomes the evil power, so that *he hath not power to tempt you* ; and yet I tell thee, the perfect obedience, and true desire of the heart, to have evil destroyed, that I may walk with man, and man with ME, is a more acceptable offering than the burnt-offerings of beasts ; so that he who despiseth the one, let him point out why I commanded the other. Here I have shewed thee, from the books of Moses, what was the shadow of slaying the *Beasts* ; and so I tell thee of every command, being given to Moses, what they should all do, were but types and shadows of the END, when my delight is with the sons of men ; and my often visiting of Moses, as thou hast remarked in reading his books through, are types and shadows of the end, when I come to claim the earth my own, and walk up and down in it ; that meaneth, constantly to visit MEN by the POWER of MY SPIRIT, when every heart is renewed by ME, and every evil is taken out of the way. Therefore I tell thee, the Books of Moses are types of the end.

BALAAAM AND THE HEATHEN NATIONS.

Now come to the prophet Balaam ; *Numbers xxii.* He was not a prophet of the children of Israel ; but he was a prophet of Balak's whom Balak sent unto ; but thou knowest his heart went after Balak, that he might be promoted by him to honour.—Now I know thy pondering thoughts : how could Balaam be a prophet of the Lord, and not be of the seed of the Jews, when I said, “ You only have I known of all the families of the earth ? ” Here is a mystery thou dost not understand, concerning Balaam ; but this mys-

tery I shall explain to thee. Dost thou think all the families of Israel were in Egypt?—that none of their offspring was any where but there? I tell thee they were scattered in different parts.—Dost thou think of the Jews there are none of their offspring amongst the Gentiles, that believe the Gospel? I tell thee, Yes; for when they are so scattered and divided, *men know not from what stock they spring*; therefore leave off thy pondering thoughts concerning Balaam: and now discern his heart, how he wished to be promoted to honour by Balak; and yet know his answer—“If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.” *Numbers xxii.*

18. Here, I tell thee, he was truly convinced, it was out of his power to do according to the wishes of Balak’s heart; and yet it was in his heart to wish to please Balak; therefore, I ordered him to go up with the people that came unto him.—Now I know thy pondering thoughts: after I had ordered him to arise and go, it is said the anger of the Lord was kindled, because he went. This appears contradictory to thee; perfectly so, I tell thee, do many things appear contrary to the wisdom of man, that are written in the Scriptures of Truth. Now I tell thee, why my anger was kindled when he arose to go; because I knew the thoughts of his heart, that his heart went more with Balak, that he might be promoted by him to honour, than his heart was with ME. Now I tell thee, if Balaam had risen by my command, and his heart had been not to do the will of man, but of God, my anger would not have been kindled, *because he went by my command*; but it was knowing the thoughts of his heart, that he wished to go from ME, and go up to please Balak, that kindled my anger against Balaam; therefore the angel stood in the way, and opened the mouth of the ass, that he might see my wondrous working, before he went to Balak; and know it was out of his

power to go one step of his own ; for I tell thee, his conscience soon smote him in what he was doing ; therefore he said, I have sinned : and after that he repented ; for mark his words in the following chapter : “ Let me die the death of the righteous, and let my last end be like his ! Now I tell thee, from Balaam, here stands a type deep of the END ; and I tell thee he prophesied of the END ; though it is known to thee, many have judged his prophecies only to foretel the *coming of CHRIST* ; but I tell thee he prophesied of *the END*. And now look to his vision--“He hath said, which heard the words of God, and knew the knowledge of the Most High, which was the vision of the Almighty, falling into a trance, *but having his eyes open** ; I shall see him, but not now : I shall behold him, but not nigh : there shall come a STAR out of JACOB, and a SCEPTRE shall rise out of ISRAEL, and shall smite the corners of Moab, and destroy all the children of Sheth.” *Numb.* xxiv. 16, 17. Now I tell thee to mark his parables through:—“How goodly are thy tents, O Jacob ! and thy tabernacles, O Israel !—He shall pour the water out of his buckets, and his SEED shall be in *many waters*, and his King shall be higher than Agag, and HIS KINGDOM *shall be EXALTED*.” Now I tell thee, these words men do not discern : let them read the chapters through, and what were the parables of Balaam. *After the ass had opened her mouth* to reprove him, he prophesieth of the END—what STAR should appear ; what SCEPTRE he should sway ; and whose kingdom should be exalted ! But *mark the END of his parables* : “ Alas ! who shall live when God doeth this ? ” Here, I tell thee, he plainly shews, from every parable, what is the end of the children of Israel ; and what I shall arise to do ; but who are the children of Israel ? is thy enquiry ; does

* Eyes of his Spirit.

his allude to the Jews ? are they the children of Israel who are meant ? But know, already I have told thee, who the children of Israel are : It is they to whom **the PROMISES are made** ; for as Balaam was a prophet, and *not with them*, yet he prophesied of the **END**, perfectly so, I tell thee, many **TRUE PROPHETS** will arise, to discern the **END**, *that are not of the Gospel*, as Balaam did ; and yet I tell thee, it is those that are of the Gospel, and rely upon **ME** for Redemption, that I shall free from the powers of darkness, as the children of Israel were freed from the hand of Pharaoh ; and yet I tell thee, like Balaam, when my deliverance draweth near, to gain the promised land for my people, and build Jerusalem afresh, prophets like Balaam must arise, and *warn these NATIONS* ; for I tell thee, as the angel appeared in the way to Balaam, and opened the mouth of the ass, to let Balak know that the children of Israel would possess his land ; perfectly so, I tell thee, will the **VISIONS** *be in the end* to warn *other* nations what are my decrees. Now I ask thee, who would receive the threatenings *abroad from this nation* ? or who would hear the threatenings ? Would Balak have sent to Moses, or to Aaron, to enquire of them ? In thy heart thou answerest, no ; perfectly so I tell thee of *other nations* ; they will not hear the threatening from this nation, and *Prophets like Balaam must arise from abroad* ; therefore, it is written, in the Revelation, of the **LEAVES** of the **TREE** being for the *healing of the nations*. I tell thee, they must be first wounded by judgments, and warned of destruction by prophets, *that will arise amongst* them ; and then with joy they will hear the news, that there are hopes for those that turn. So I tell thee, in the book of Moses that thou hast read over, and stumbled at, stand every type and shadow of the **END**.—But where is the man who can prove the prophecies of Balaam are fulfilled ? and where is my

kingdom so exalted? No; I tell thee, men do not discern the Scriptures they read; nor what is fulfilled, nor what is yet to come; but all will find the truth of Balaam's words—"God is not a man, that he should lie, neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? I have received commandment to bless; and he hath blessed, and I cannot reverse it." *Num.* xxiii. 19, 20: Now I tell thee, from Balaam's words; I have ordered thee to read through the Books of Moses, that thou mayest discern the truth of my words, that the prophecies of Balaam were not then fulfilled; but he prophesied of what should *be hereafter*, when I come to deliver my people from the bondage of sin and Satan, as I was then delivering them from the hand of Pharaoh—which were but types and shadows of *the end*. Now mark the words of Balaam, and what followed after, and then you will see that his words must stand to the end:—"He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a king is amongst them." *Num.* xxiii. 21. "The people began to commit whoredom with the daughters of Moab; 3 *ver.*—And Israel joined himself with Baal-peor: and the anger of the Lord was kindled against Israel. *Num.* xxv. 1. 3. The Lord said unto Moses—This people will rise up and go a whoring after the gods of the strangers of the land whither they go to be among them, and will forsake me, and my covenant." *Deut.* xxxi. 16. For I know their imagination, which they go about, even now, before I have brought them into the land, which I swear, *ver.* 21. Now I have shewed thee from these chapters, that I foresaw there was perverseness in the hearts of the children of Israel, and that they would turn away from all my commands, that I had commanded them; therefore I tell thee, the words of Balaam were not fulfilled in them; nei-

ther do men discern what they read ; for know I told Moses how I knew they would depart from ME, and bring down my anger upon them, and how they would be scattered again in the end ; therefore I tell thee, no man discerneth that Balaam prophesied of the END. When *the HEARTS of men are changed*, and *the imagination of their hearts are to have all evil destroyed* ; then will the words of Balaam be fulfilled—that the shout of a King will be in the camp of Israel ; but that must be the true Israel of God, when the MORNING STAR ariseth in their HEARTS ; then will I destroy all the Amorites, the Canaanites, and the Kenites. Now I tell thee from these nations, it alludes to ALL NATIONS *that are like them*, when I come to make a *final* END, and sway the sceptre in righteousness : then it may be said—How goodly are thy tents, O Jacob, and thy tabernacles, O Israel !—when I come to afflict Eber, that he perish for ever. Now I tell thee the meaning of the words of Eber's perishing *for ever*, compared with the other nations. It is the *ROOT OF EVIL* must perish for ever ; then shall my doctrine drop as the rain, my speeches shall distil as the dew, when men publish the name of the Lord, and ascribe the greatness unto your God, when I separate the sons of Adam. *Deut.* xxxii. Here is a chapter thou dost not understand ; neither is it understood by the learned ; yet thou sayest in thy heart, the words seem plain before thee—When the Most High divideth to the nations their inheritance, when he separateth the sons of Adam : he set the bounds for the people, according to the number of the children of Israel ; for the Lord's portion is his people ; Jacob is the lot of his inheritance : and all this thou judgest alludes merely to the children of Israel, without considering how often they were provoking ME to anger to destroy them ; and how they were always rebelling against ME ; then what portion could they be to the Lord, to be the lot of his inheritance ? No ; I tell thee, these words stand *for*

the END, when my people will be my portion, that turn unto ME, to live for ever in my fear and in my favour; then shall I keep them as the apple of mine eye. For I tell thee, the world is as a howling wilderness, and as a desert it is now to man; and Satan is ready to catch the prey; therefore I tell thee, the Scriptures, that thou hast pondered over are not discerned nor understood by men, that all these things stand upon record what I shall do for my people in the END; neither have men discerned what followed the children of Israel; and how their rest was not sure; neither did they continue in my favour to enjoy the things that were written of them; neither do they discern for what end these words stand—to shew mankind *how the shadows of the first are the substance of the last*, when I told Moses I would give them the lands I had promised to their fathers; and as the shadow began by the children of Israel, so, I tell thee, the substance will end unto all the TRUE ISRAEL of GOD, when I separate the sons of Adam, to preserve the Abels, and destroy the Cains. This is the separation I shall make, when I come with ten thousands of saints, who are longing for my coming and for my commands to be written in every heart; then will come the words of Moses, that he spake to the different tribes of Israel; so will it rest upon the different nations, who receive the blessings like Jacob; for then, I tell thee, it will be lasting.—And now mark the words of Moses, in the chapter that is before thee. *Deut. xxxiii.* Now I have shewed thee these chapters, and gave thee a short explanation therefrom, that men may discern what stands on record, from the beginning to the ending; for I now tell thee, these chapters, though they perfectly speak of the end, they are not discerned by man, but are judged as men judge my Gospel: because I said *It is finished*, they judge that *all was finished*; and perfectly so by the words of Moses; because he said it to the children of Israel, they judge all was fulfilled in them;

that is, unto the Jews *at that time*, without discerning who were the TRUE ISRAEL of GOD. Now I tell thee, if men take all for the Jews, for *them only* to have the promised blessings, they cannot believe my Gospel ; for now I ask thee, what Scriptures will men apply unto those that are brought in by my Gospel, to believe in their redemption ? and where stand the Promises by the Prophets, if they allude all to the Jews, that all stand for them only in the end ? Then my Gospel must be null and void ; and there is no man who can make it good, because I said I come to fulfil the law of God and the prophets ; and again I told my disciples, in all my parables, that it was them *that believed in ME*, that I died for their salvation, that I should come again to redeem ; and these are they that should be welcomed into the joy of their Lord, who were faithful at my coming. Now I tell thee, if men weigh the Gospel and the Prophets together, and ascribe all the blessings that were made to the Israel of God to be to the Jews only, then they must deny the Gospel ; for the Law and the Gospel cannot stand together ; because at my coming to redeem the world my Promise is to none who do not believe in ME, that I died for the salvation of man ; and this, I tell thee, men must believe, if they believe the prophets ; then how can these things stand for the Jews, who neither kept the law of Moses, neither keep they my Gospel ? Then where is the rock they have to fly to, who neither obey the FATHER nor the SON—the LAW nor the GOSPEL ? Then now I ask thee on what can they rely ? But now I know thy pondering heart : thousands of the Jews turned to the Gospel, and upon their offspring may the promises rest in the end ; but this, I tell thee, is unknown to man, who is the offspring of the Jews, and who is not ; therefore I tell thee, as Jacob was called Israel, so I tell thee are the promises to Jews and Gentiles, as Jacob and Israel were two names IN ONE ; perfectly so stands THE END, which, I tell

thee, comes by FAITH : Abraham, Isaac, and Jacob obtained the promise by FAITH—and *there stands the whole ISRAEL of GOD.*"

What the Spirit has further delivered will be found in Mr. Foley's Book, in his Answer to the World, beginning at page 71, and continued to the end of page 77.

The whole of these Communications were taken by ANN UNDERWOOD, from the mouth of JOANNA SOUTH-COTT, in the presence of JANE TOWNLEY.

A COMMUNICATION

ON

JOANNA'S VISITATION, AT BRISTOL,

IN 1804.

I have promised, in page 15, to give to the public a further Communication about Types and Shadows, and which follows here, in addition to what has already been given by the Spirit in the foregoing pages.

June 9, 1805, after Joanna had been reading over her wondrous visitation at Bristol, in the summer of 1804, she deeply pondered in her heart of the manner of her visitation; of her being so strongly assaulted by the powers of darkness, at that time; and that the publication of them could be of no use to be put in print, as she saw no prophecies in them. Whilst Joanna was thus pondering, the SPIRIT told her, they were of use for a TIME TO COME; and that the strange things, which had happened to her during that year, should be compared with the book of *Job*—with *Isaiab* xx—where the Lord ordered him to walk naked and bare-footed THREE YEARS, for a sign and a wonder upon Egypt, &c.—with *Jeremiab* xiii—where the Lord ordered him to take a linen girdle, and

put it on his loins; and after that he was ordered to take the girdle and go to Euphrates, and hide it there in a hole of the rock; and after *many* days, he was ordered to go again and take it out;—and also in Ezekiel iv, are seen the many different ways the Lord commanded him to do.

In the same year of 1804, Joanna was twice ordered to send the *Letters by Express*, instead of the usual mode by the post. Now all these things together appeared to her marvellous; as she could see no prophecies in them; and that it could be no pleasure to people to read about her sufferings. These were the pondering thoughts of Joanna, on Sunday, June 9, 1805, while she was reading over the Book printed by Mr. Foley, at the end of 1804, entitled, "*What manner of Communications are these.*"

THE ANSWER OF THE SPIRIT.

Now, Joanna, I shall answer thee from the pondering of thy heart and thoughts, which I have worked strongly in thee; as the hearts of all men are known to ME, and the pondering of thy heart and thoughts are the pondering thoughts of many. And now I tell thee why I ordered thy Visitation to be so in print. Know what I told thee of the year *at the beginning*, that it was a *type of the End*; and now I tell thee, there are no books that have been printed are a stronger prophecy of the END than those are: and I now tell thee, what happened to thee is a deep type and shadow to *your* NATION, and to *all* NATIONS. For as Isaiah's going barefooted *was a* TYPE unto the people what should happen to them; so I tell thee, what happened to thee is a type unto the nations the same; and perfectly so they will find it in the END; for as I placed types and shadows in thee, let this be observed and remarked by all men, this thing came to thee in the 4th year of the century, that I told thee *before the century began*, in the 4th

YEAR I should begin to change my Blessings into Judgments ; and in that year I set the type as strongly in thee as I set it in Isaiah, Jeremiah, and Ezekiel. And now mark the words which I said to Jeremiah, after I had set the sign from the girdle, that he took out of the rock and saw it was marred, and was profitable for nothing : know my answer : *After this manner* will I marr the pride of Judah, and the great pride of Jerusalem. And perfectly so, I tell thee, hath been my Visitation to thee ; and in *like manner* it shall come upon the Nations. And mark *every way* ; it came to thee in different ways, and in a different manner ; and so, I tell thee, in *different ways*, and in a different manner, it will come upon the Nations. And mark how many different ways I ordered the type to stand in *Ezekiel, chap. iv ** : the one by taking a tile, as though he was laying siege against Jerusalem and setting battering rams against it round about ; and as I ordered him to take an iron pan and set it for a wall of iron between him and the city, and to besiege it, for a sign to the house of Israel ; then I ordered him to lay on his left side, to lay the iniquities of the house of Israel upon it ; and the years of their iniquity were to be according to the number of days that I ordered him to lay on his left side—three hundred and ninety days ; and forty days to lay on his right side, for the iniquities of the house of Judah, each day for a year. Then I ordered the meat he should eat to be mixed together, which was unpleasant to the taste. Thus I commanded the prophet for a sign unto the people, what their iniquities should bring upon them ; and perfectly so, I tell thee, the three MONTHS that my Visitation was so strange upon thee, in the 4th year of the century, will be THREE YEARS to this nation,

* Read the 4th and 5th chapters, which were written 518 years before Christ.

wherein they will see my strange Visitation, of *various kinds*. For though they do not discern the distresses that have happened to your people abroad—no more than they discerned what happened to thee ; and yet, I tell thee, it was felt by the people of your own land, as my visitation was felt by thee : and as thou didst lie on the floor in agonies and sufferings, so did your people lie on the ground by the sword, by the plague that was in your Port *, and others were sunk in the great deep. But this hath been unnoticed by man, to discern the shadows that first appeared ; but I tell you, it will be felt by your land when the EXPRESSSES come of dangers, as *I ordered the EXPRESSSES to go out*. This is a shadow you do not discern, the *two expresses* that I commanded should be sent out the *first YEAR* that I began to visit your nation with heavy afflictions ; they do not discern it ; neither will they discern it, BEFORE JUDGMENTS *come heavier* upon them ; but by Expresses they will be warned : and I now tell thee, in various ways things will happen in your land. And now I shall begin with thy first Visitation : thou wast alarmed, fearing thou hadst done wrong, and every mark of despair was fixed in thee ; then came the POWER of MY SPIRIT to thy deliverance. Now I tell thee, this is one of the things that will happen to your nation : when they see the judgments roll on, and great dangers seem to surround them, there are thousands who *will begin like thee*, to make enquiry if they have done wrong ; for know I have told thee, the persecuting Pauls, where the hearts be good, they will begin to grow jealous for themselves, when they see the dangers before them, and the truth is plainly shewn unto them ; then they will begin to cry out like thee, and enquire into the cause : therefore I took my Spirit from thee and hid my face as it were for a moment, and gave the enemy room to work, that I might shew thee

* Gibraltar.

what would be in the heart of man. But know I told thee, those that began to grow jealous, like thee, fearing they might do wrong, I should convince them *in the END*, when I began to shew my powerful working : and powerful they will find it in the end. This is the shadow of one of thy visitations, that many, like thee, will be jealous for themselves. But now I shall tell thee of another visitation, when thou wast laid on the floor, insensible of what thou wast doing, till thou hadst discoloured thy own flesh by thy own hands, beating thyself. This is a TYPE which *stands deep for the LAND*, that is insensible of their own dangers, insensible of what they are doing, and what they are bringing on themselves. And I tell thee, it is not to this nation only, but the type stands deep for other nations ; because thy prophecies stand for all nations, and the ends of the earth : and my visitation is upon all nations, which I tell thee will go on ; for I shall not stop until I have made an end. Therefore I tell thee, thousands, like thee, will be insensible of what they are doing, till their own hands bring on their own destruction, as thy own hands wounded thee. This is another shadow which lies deep for the nation ; and, as I told thee, for all nations : and know, in this thou wast insensible. Another shadow is of thy sickness ; for I now tell thee, as thou wast sick, so shall I sicken the nations, and make them sick with smiting them ; for I now tell thee, as thy stomach loathed the bread of man, so do men loath my word, and the bread that cometh down from heaven to be eternal life to them ; and yet, I tell thee, this is as much loathed by thousands, as bread was loathed by thee ; therefore I shall make them sick even unto death, as thou wast sick ; but thy life was prolonged to finish the work I had for thee to do ; and so I tell thee of the nations ; though I shall make them sick with smiting them, yet I shall not cut them clean

off, before my work is finished, in the war you are now engaged ; for I now tell thee, as thou brakest the clomen ware, the potter's clay, so shall I break the nations in pieces. For I now tell thee, perfectly like the TYPES I placed in my PROPHETS, which I have mentioned unto thee, perfectly so all nations *will know* I placed the types last year in thee ; and therefore, I tell thee, it is not seven times seven the number of those books that are printed, that will be enough for the end. Here I have shewed thee thy own folly, concerning the books. And now I shall go on with the types I placed in thee ; and come to thy MIDNIGHT HOURS, and thy RESTLESSNESS IN THY BED. Here, I tell thee, the type goes deep for thy friends, as well as foes. When dangers surround you all, then let them mark thy words ;—"Fear not my friends—fear not my followers—fear not ye that are longing for my coming." For what I spoke then to my handmaids *through thee*, is spoken to all my brethren. This, I tell thee, is a *deep* TYPE to the Believers, when my destroying angel goeth forth, and dangers seem to surround them all ; then I bid them to fear not, but stand still and see the salvation of the Lord : and they will know *what manner of communications all these are*, when their hearts are sad ; for then their deliverance draweth near, to turn their sorrows into joy, and END as *thine did with the YEAR*, which is but a *shadow* to the Believers, how their sorrows will end in a perfect harmony and joy. But had enemies come forward at the END of the YEAR, the type could not be set for them to shew clearly their end, after troubles had come upon them as the type stood in thee ; for I tell thee, every type stood in thee, for friends and foes ; for those that mock their coming Lord, and those that are longing for my kingdom. And now I shall tell thee of thy temptations. It is known to thee as well as to ME, many have disputed of the book of Job, and

never believed there was such a man, or such temptations, and thought that Satan would not dispute with the Lord, or that the Lord would ever answer him. This, as it is known to thee as well as ME, hath been disputed by men; therefore I permitted the powers of darkness to work every way with thee, *that it might be made known at the END*, what are his disputes, and what are my answers. And now I tell thee, as Satan's working was strong with thee, so will his working be strong with mankind, that he may foil them in the END. And this I told thee in the year 1800, how strongly Satan would pursue mankind, that he may seek their destruction, and not let them go to possess my promised rest, that I have promised unto man. But had I never made known his arts to thee, by permitting him to come, his arts would never have been made known to mankind; for had it been only in the book of Job, it would not have been believed by man, that in all ages he hath pursued the same; but I tell thee, in all ages many have been his arts, and strong have been his disputes against mankind: therefore it is written, he is the *great ACCUSER of the BRETHREN*; but how could this be proved and known, to appear to mankind, if I had not permitted him to visit thee, to shew you all, that the end is at hand. And I now tell thee, deep are the parables, which Satan brought forward; for if he cannot accomplish them in one, he will try to accomplish them in others; though not in the same manner, yet I tell thee, in the same sense will his pursuits be with mankind; and every visitation that came to thee, in the year that is past, will be deeply discerned in the end, *when thou art no more*; for every mystery and every working must be made known to mankind."

I am afraid to add any observations at the close of this book, lest I should divert the mind from the words of wisdom; as it is my sincere wish, that every man may seriously consider, that he has a great duty to perform, like a jury in a court of justice, which is to know the truth, the whole truth, and nothing but the truth:—“For he that is most zealous to find out the Truth is the most zealous to know his God:—He that hath ears to hear, let him hear; he that hath a heart to understand, let him understand:—I have spoken, but ye have not hearkened; and the Lord hath sent unto you all his servants the prophets, rising early and sending them unto you; but ye have not hearkened, nor inclined your ears to hear.” *Ser.* xxv. 3. For as a horse that runneth a race and stoppeth not until he hath gained the prize, so will the Redeemer of Israel go on, and will not stop, until he hath brought forth judgment unto victory, and accomplished all the promises made in the Bible, having their foundation on the promise at the creation of man; for so sure as the body of man came from the dust of the ground, so sure will he rise above the dust and become a living soul:—“Thy dead shall live; with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs; and the earth shall cast out the dead.—Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.—FOR BEHOLD THE LORD COMETH OUT OF HIS PLACE, TO PUNISH THE INHABITANTS OF THE EARTH FOR THEIR INIQUITY: THE EARTH ALSO SHALL DISCLOSE HER BLOOD, AND SHALL NO MORE COVER HER SLAIN. *Isa.* xxvi. 19--21.

April 3. 1806.

WILLIAM SHARP.

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